the Chaplain

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From the Valley of the Shadow
By George H. Bause

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Guilt and the Pastoral Counselor
By Maurice J. Moran

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Christmas with UN Forces in Suez

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Next Issue; Music and New Liturgy.
Special Features on the New *Book*
of Worship for U.S. Forces

FOURTH QUARTER
1974

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES, VETERANS ADMINISTRATION AND CIVIL AIR PATROL

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From the Editors

Optimistic and Exuberant

The ending of a year is always an appropriate time for review and reflection, whether for individuals, organizations or institutions. It may not, therefore, be amiss to reflect upon the ministry which is the particular concern of this magazine. Chaplains, or rather, chaplaincies, are steadily gaining attention. The times are largely responsible. The proliferation of extra-ecclesiastical ministries, the growing awareness of and respect for the pluralism which so uniquely characterizes American religion, the growth of new religious perspectives and of ministries to special situations—all contribute to this rising consciousness of chaplaincy. These influences are steadily broadening our understanding of the term itself. Chaplaincy is now a major sub-heading of "ministry," and ministry is "where it's at" today.

While the chaplain is still expected to minister directly in the traditional ways he is increasingly expected to be a facilitator. Perhaps it has always been so, but not as much as now. His own functioning as pastor, preacher, liturgist, counselor, etc. is assumed; in addition he must now be an enabler, the one who enables others to minister, worship and to follow the star which leads to their own particular Bethlehem.

Very properly, the denominations are thinking "ministry," i.e., putting function before form. This has led a number of them to commission task forces to see whether the structures of the military chaplaincies hinder or help. Such studies are no threat; seriously entered upon, they can only bring strength to the basic work of ministering.

The armed forces chaplaincy remains a ministry whose present structures continue to reflect in large degree the requirements of both the churches and the government. Like all such structures, it is an evolutionary product; it is still growing, still adapting to new circumstances, particularly those noted above. It remains a special ministry, a ministry to a very large and diverse community—one set apart by design, a mission field access to which imposes special re-

quirements just as access to a ministry in Africa, Asia, or any other region makes peculiar demands upon any bringer of good news. This community is itself sharply structured—hierarchical, authoritarian, yet one in which a colonel can work on a complex device beside a private, one which depends heavily upon the individual's performance. The chaplaincy has lived with religious pluralism from the beginning; it remains a unique ecumenical ministry which gives its practitioners a wider exposure to and a more direct responsibility for everyman's spiritual needs than any other. It is a ministry in motion, the earliest ministry to transients.

Yet, it always needs the scrutiny of the churches—and is able to bear scrutiny. Continuing health requires periodic checkups.

The national instinct which authorizes a ministry to armed forces personnel is part of the American genius, and that genius remains alive and well. Structure there has to be, the less the better, perhaps, but where large numbers are involved organization is essential, and this means structure.

The General Commission on Chaplains and Armed Forces Personnel has helped develop the chaplaincy structures we now have. The Commission, now in its 6th decade, may be allowed a modest satisfaction with its contribution. The present chaplaincy structures may not be perfect, but they do in the main facilitate ministry. No denomination could by itself match or supplant them.

Feisty, innovative currents are flowing within the chaplaincy today. There is a healthy openness toward experimentation and change. Today's chaplains can more than hold their own with their civilian brethren in most contexts.

As the new year opens, therefore, we are not only optimistic about the chaplaincy, but exuberant. A new day for chaplaincy has dawned. In religion the dominant forces are centripetal, not centrifugal; in the chaplaincy as well as in civilian religious life, the churches are working together—as indeed they must. For credibility, for effectiveness, for economy, for a host of powerful reasons, collaboration is the sine qua non of chaplaincy.

E.I.S.

From the Valley of the Shadow

By George H. Bause

MANY books, articles and speeches have accompanied the return of the American POW's to their homeland. How the experience of these returnees fits into a better understanding of man as he faces trials and tribulations will be debated for years to come. Beyond political, moral and ethical considerations, there is a need to begin the task of articulating the significance of the experience in terms of the problems all men face in surviving the anxieties of a world full of ambiguity and discord.

A great deal of well-documented literature has been produced on the experiences of men and women in prison. In the military context two world wars, Korea and Vietnam elicited an enormous amount of material, providing a wealth of insights and deepened understandings of the underlying anxieties with which people must cope.

Considerable amounts of information have been published by POW's themselves and much more will probably follow. Thirty-five Air Force senior POW returnees at the Air War

College last year participated in a project of some length that provides not only an historical account but helpful insights into the implications of their experiences as well. The evaluation of its significance for others in terms of ways to manage their lives more effectively must now begin.

As a clergyman within the Air Force community, I have been impressed by the strengths of these men and their ability to deal with their prison situations and the multitude of their non-prison experiences as well. As a member of the staff of the Chief of Chaplains, it was my task to review the mammoth debriefing files of hundreds of POW's in order to select personnel who might represent the Air Force in the Annual Air Force Day religious experience. In my next assignment, it was my great privilege to be with thirty-five former POW's as a student of the Air War College. There, as a fellow student, friend and counselor, I became more deeply sensitized to the workings of their minds and the dimensions of their faith.

This article does not attempt to cover the POW's public and private expression of their religion. Many others have told or plan to tell that story. It is rather an attempt to go beyond the inspirational to the broader existential meanings. Here we minimize the historical factors and the stages of adjustment, and deal specifically with the anxieties of fate and death, emptiness and meaninglessness, guilt and condemnation. Several overall lessons are identified for future development.

There are many approaches to the subject of the existential anxiety that grips all persons. Physicians, theologians and psychologists all tend to write about its characteristics from the perspective of their disciplines. To some, the basis of anxiety is due to the very structure of man's being; to others it is the result of unresolved conflicts between elements of personality. There are those who contend it is the struggle between the imaginary and the real world, while others insist the tension is between social acceptance or social rejection. For many, it is a struggle between life and death instincts, but to all there seem to be points which suggest that some form of willful or intentional courage on the part of man can bring about higher degrees of resolution than most of us experience in our lives. Allied POW's

in the Vietnam struggle give us significant and encouraging examples at a very critical time.

The "Average" Prisoner-of-War

A profile of the typical Air Force Officer captive would elicit a fine prototype for any study. The flyers downed were reasonably well-educated, highly-trained and quite accustomed to a high level of responsibility. Most were married and involved as husbands and fathers. Their military vocations were freely chosen and their commitments to the need for a strong posture for security made personal as well as national sense. They had first-hand knowledge of the enormous difficulties in support of the South Vietnamese government but believed that post World War II U.S. containment policy was not only viable but essential. They also believed that their part in the struggle, though under enormous restraints and frustrations, was significant.

Man's desire for security has twin enemies — fate and ultimately death. Military men and particularly flyers live at the fringe of both. Since the reality of this dual threat is so near, they tend to develop a maturity that many in similar cultural groups do not possess.

One recognizes in ministering to and being around ex-POW's that he never hears the "why me?" syndrome that is so prevalent among most individuals and groups when tragedy is forced upon them.

In addition, these men display a modesty about the experience that is most humbling to the outsider. They seem to consider themselves no better and no worse than any other random selection of American fighting men. When those outside their group single them out as exceptional or extraordinary, they offer a unanimous rejection of the honor. They claim as individuals and as a group not to be unique but rather representative of all U.S. servicemen.

In the midst of captivity, the torments of hunger, isolation, pain of injury and tortured bodies all provided a strong basis for complete despair. The response on the part of the sufferers was a courage which came through in spite of all the negatives. The figure of death on one side and the devilish tormentor on the other could not permanently quell their spirits.

The uncertainties of the variety of torments leveled against the prisoners would be enough to drive many into an intense anxiety state. There never seemed to be a reason for who was chosen and why some were moved. Acts against the POW's were totally unpredictable and it was nearly impossible to find any meaning or purpose in them. The general policy of producing anxiety among the group seemed to be the norm. Yet in spite of all the malicious and barbaric acts, the POW's developed contingencies, established order and made demands of their own on their captors.

In the midst of death and uncertainty one pattern of wider applicability seemed to develop. The character of their courage was not formed out of a fanatic or doctrinaire rigidity. An unbalanced courage would have destroyed their lives. It may have been that some of the few men who died endured such tortures and sufferings that they could no longer trust anyone, and were unable to accept their own failures. They may have bitterly chosen death rather than deal with the trying experiences of their tragic lives.

The second great area of anxiety that grips man is that of emptiness and meaninglessness. The Communist captors were masters at exploiting this facet of the prisoner's life. Physically they created camps that provided isolation. They tried in every possible way to cut off all meaningful communication. They tried to strip the men of their sense of military order. The food, drink and living conditions were made to be terrible. This kind of emptiness was bad enough in itself, but the captors went beyond. They tried in every way to make the POW's feel worthless and loaded with guilt. They made great efforts to destroy the servicemen's love of country. They tried to make them feel cut off and forgotten. The captors took great advantage of the variety of anti-war groups which were caught up in the Vietnam experience. Every facet of potential meaning in a man's life was exploited to render it hollow and useless.

Time after time the prisoners — already enduring isolation, torture, pain and psychological stress, and badgered by a host of unsettling national problems back home — had to come up with a sense of meaning in a meaningless environment.

American fighting men are not trained politically. They learn of the system and its values through experiencing the system and sharing in a variety of responsibilities within it. The concept of individualism is very real and the idea of participation is real. They have a high sense of responsibility to the system. They have a feeling that the very responsiveness of the process provides for meeting the needs of persons and the nation. They read their history in terms of a kind of destiny, believing quite often that it is providential. With this kind of outlook and this kind of faith, it isn't too difficult for them to feel a reasonable degree of confidence in their way of life. They know the system isn't without flaws but they find meaning and value in it. The Communist attacks on the system did not succeed in converting any minds and probably helped the prisoners focus on how to respond.

Techniques of Survival

Their first response was an ingenious communication system. By taps, coughs, broom sweeps and winks, they taught and communicated with one another. They soon established command relationships and developed policies. They stressed organization in the midst of every attempt to destroy their organization. Such communication systems improved their morale and strengthened their resistance against their oppressors. They established elaborate information systems and by the time of their coming together in the Hanoi area in the months before release had religious services, an elaborate schooling system and other structures that would be in evidence in a well-ordered community.

Some note must be made of the place of hope in their lives. For many, seven years of hoping without deliverance was a long, long time. Yet they refused to give up hope. They fed their spirits by nurturing the memories of wives, parents and children and sharing symbols of hope from the past. Hopes became real through prayer and contemplative thought. Several spoke of supporting continuing relationships with their loved ones through prayer. Some felt the deepening of their lives through their prayers to God for strength.

Their hopes were not only in terms of prayers and

remembrances but also in quite active experiences. They discovered ways and means to realize hopes through deepening relationships with one another and creating new possibilities with one another. Their developing organizational structure produced numerous non-verbal communication systems that brought forth new learning opportunities and deeper meaning.

As knowledge of home came from letters and other POW's, they learned of their nation's support of them. The Son Tay raid proved to be a high point in their realization that they were not forgotten.

The guilt and condemnation that all men share as part of human existence was especially acute for the POW's. Their captors at a very early stage in the experience made every effort to force upon them the belief that they were criminals. This they flatly refused to accept despite the extensive pressure of agonizing torture. Sadistic marches during which the population was turned loose upon them did little to change their minds. These were men who had more than a little understanding of the tragedies and parameters that govern the rules of war.

Isolation and torture were common treatment designed to make the men cow and beg for forgiveness at the hands of their captors.

In their refusal to bend easily, they confronted the Communists with rather firm resistance. Under extensive punishment, often stopping just short of insanity or death, some did surrender items of information that they would not have normally surrendered. At first these situations caused them some sense of guilt and self condemnation.

Upon return to their cells, often with a degree of disappointment or despair, they would share with their brothers their painful story. These soon became almost holy experiences as their fellows accepted them, even at the point where they were not sure of their own self-acceptance. Through the shared ministries of the group, they found understanding and relief. The understanding was based upon a realization that all men had fallen short and failed to meet their self-expectations. One common expression that became accepted around the prison system was that "It was neither the mark of a Christian nor a gentleman to

nag a repentant sinner to the grave." This community of healing, mediated personally, strengthened individuals. By not offering cheap grace or some kind of easy statement which implied no guilt, men who had been tortured and nearly broken were permitted to take their guilt into their self-affirmation. They did not hide or cover, and through the dynamics of the experience felt full communion. Being accepted at the very point where they felt unacceptable opened a deeper level of loving concern, and through it, a meaningful awareness of forgiveness.

Many who have observed these men have commented on the fact that there is something more than community among them. There seems to be an energy that passes between them and an openness and honesty that speaks of the depth of their shared experience and its impact upon them. This openness, honesty and candor bespeaks virtue not often seen in the world of men.

In summary, we can say with considerable pride that the struggle endured by a group of our brothers has provided us more than a useful model of fortitude and perseverance. It has brought home to us the clear fact that these men had a distinct faith.

For them, it was more than an opinion — it was a condition.

Our lessons are clear. In the midst of torture, suffering, unreasonable living and death, man can choose life. In the midst of every speakable and some unspeakable elements in his situation which make his life empty and meaningless, he can choose to find meaning — in his past, in his loves and in his responsibility to his fellow sufferers. He can do this despite his conditions; in the midst of agonies that may force him to deny his country, friends and self, he can find in open confession a fuller meaning of grace and a deeper level of his humanity.

This courage speaks of something in the human being that transcends the animal nature of man. It speaks of a deeper level of experience that cannot be ignored. It speaks in traditional religious accents as well as in the people — concerns of enlightened humanism. Whatever name you give it, it is very much alive in the ambiguities of our time.

THE END

The Aging Parent and the Service Family

By Margaret DeBolt

MOST service families are familiar with the complications of frequent family moves — farewells to friends, househunting, and adjusting to a new neighborhood. For those who have a parent living with them the problems are compounded. Those involved in such situations often hesitate to be identified because of a fear of offending the parent, or as one put it, "I don't want to sound like a martyr for doing what has to be done."

However, the situation reflects in microcosm many of the special problems of today's mobile society which social reporter Vance Packard recently explored in his book *A Nation of Strangers;* the aging too often spending their final years in unfamiliar surroundings, and the sense of loss of community, with the family unit becoming more and more isolated and self-contained. The strain is usually greater on the wife in the situation, although she may in some cases benefit from the companionship of another adult when the husband is at sea, or in having the help of a grandparent to amuse the children.

"No matter which parent it is, the husband can go to work, and to sea, and get away," one wife said. "The woman can't. She finds herself trying to replace the friends and relatives whom the grandmother — usually the parent is the mother, because women in our society are outliving the men — has left behind, while still being a wife and mother herself, and trying to lead her own life as well. For her own sanity she should leave herself at least one outlet, such as league bowling or volunteer work, which is not shared by the parent."

Mrs. Caroline Richter of Virginia Beach selects a talking book for her blind mother-in-law, Mrs. E. C. Rabenold.

"Many service families feel it is easier to have a parent with them than to worry about the care of them across hundreds of miles," said another wife. "For the parent unwilling or unable to live alone, it may be financially and emotionally the only solution. But even what looks like an ideal situation at first has a tendency to deteriorate in time. The parent can be a guest in your home for just so long, and then she will start to assert herself. If there are teenagers in the home the generation gap enters into it. Sometimes with them the grandmother may also stop feeling needed, as she did with young children."

The situation is complicated by the fact that the service community is a relatively young society. Even if the family lives off the base, it is generally in a newer suburb, with older people decidedly in the minority.

"Not only is it hard to make contact with other older women, but you can't assume that all 60-year-olds have something in common," said the daughter of a retired English professor. "Sometimes the women whom I did find for mother to meet, at church, for instance, already had their own circle of friends, and never returned our invitations."

FEW service parents enjoy such organizations as the Retired Officers Association or the Fleet Reserve Association unless they have service backgrounds. However, those who are fortunate enough to be near civilian senior citizens' groups, or who maintain an interest in a base hobby shop project seem to be the happiest. "Of course a mother may always go to a wives' club luncheon as a guest, but how welcome she is made to feel depends on the others present," said one woman. "What would mean even more would be to have someone remember to invite them to a coffee or bridge luncheon at their home. The mothers are too often avoided by the younger women because of the age difference, when really they have a lot to offer. It would also be nice if the wives' club at the larger bases would occasionally have a special event for parents, and give them a chance to meet each other."

Navy Chaplain T. J. Richter and his wife Caroline of Virginia Beach typify the service couple with the handicapped parent. His mother, Mrs. E. C. Rabenold, has shared their modern duplex for the past three years, with her quarters on the first floor and theirs on the second. Mrs. Rabenold, a

native of Allentown, Pennsylvania, is blind as a result of cataracts.

"The talking books available through our local library system have been our salvation," said Mrs. Richter. "There is no charge for the service, and they are mailed to your home. Before, we couldn't even find anyone to read regularly to Mother on a paying basis."

There are no military statistics on the number of parents who live with service families. In many cases such as the Richters, the mother shares the home, but is not listed as a dependent. In order to be so considered the sponsor must prove that he furnishes more than 50 percent of the support. The request then goes through the unit personnel and disbursing offices to the Family Allowance Activity in Cleveland, if the sponsor is enlisted and an allotment is involved, and thence to the Navy Finance Center in Cleveland. If the application is approved, the parent is issued a dependent ID card which entitles him or her to all base privileges and medical care on a space-available basis, but not to CHAMPUS benefits in civilian facilities.

Non-dependent parents who live with service families are in a curious limbo. They may be taken inside the exchanges which check all ID cards at the door, but may not buy anything. They may go to the base theater or hobby shop as a guest, but not to the commissary. "What I would like to see," said one woman, "is a sort of limited privilege card for the situation where the non-dependent parent could use the base facilities on her own, but not of course, have access to services such as government medical care."

In spite of her determinedly cheerful attitude, one woman confided that her husband was retiring from the service sooner than he otherwise might have because of the strain of moving with a sick parent.

"My husband worried more about Mother than I did," said another wife. "I told him I couldn't go to Iceland, but I could have managed Hawaii. But he still put on his preference card that we had this problem to consider."

With more parents having a longer life expectancy it is clear that this problem will increase. Those obeying the Biblical injunction to "honor thy father and thy mother," in addition to their other service duties, deserve all the support which the chapel, the service organizations and the community can provide. THE END

The Chaplain's Role in Human Relations

By Simon H. Scott, Jr.

Some old perceptions applied to American Blacks of today

An address delivered to the HQ USAF Staff Human Relations Council

YOU HAVE heard the statement, "You cannot legislate morality." This is often used in the area of human relations. In spite of the fact that this is a half-truth, we are going to use this statement to introduce the role of the chaplain in promoting intergroup harmony.

May we digress for a moment and explore the statement, "You cannot legislate human relations." Armed Forces regulations and Federal Equal Opportunity Laws are of inestimable value in achieving good human relations, but these will not bring men together. However, we must recognize that laws are passed only to create a climate for justice; laws do not create a climate for love. Morality cannot be legislated, but behavior can be regulated. Judicial decrees may not change the heart, but they can restrain the heartless. Most of the ills of our society do not call for love but justice.

It is also true that vigorous enforcement of civil rights laws

will end discrimination, but it cannot bring an end to fears, prejudice, pride and irrationality which are barriers to truly harmonious society. True intergroup harmony will only be achieved by citizens who are willingly obedient to unenforceable obligations. This is where the chaplain plays a vital role.

There is a distinction between enforceable obligations. Enforceable obligations are regulated by the codes of society. Unenforceable obligations are concerned with inner attitudes, genuine person to person relations, and expressions of compassion which law books cannot regulate. Such obligations are met by man's commitment to an inner law.

How do we achieve obedience to the unenforceable? First, may I suggest that one may achieve this by putting the whole problem in its proper perspective. When a problem is understood and seen in depth, attitudes sometimes change.

The chaplain, therefore, may interpret to the Air Force community what is actually happening in our society. The average person has what we may refer to as a "fireman's mentality." He lives from crisis to crisis without ever understanding the forces that are preying upon his life. In these days of catastrophic change and calamitous uncertainties our Armed Forces personnel need leaders to interpret perplexing problems.

Alfred North Whitehead once remarked that, "Every truly creative period in human history was either accompanied or immediately preceded by . . . conflict." Wherever there is progress there will be conflict. When things are quiet, peaceful and dormant nothing happens. The tension in the spring of your watch is what makes it run. When the tension is absent the watch stops. **All tension is not progress, but there will never be progress without tension.** Therefore, when a commander says he does not have a problem he does not understand the social upheaval that is going on in our society. Someone said, "Conflict like blood, is ever present in the group body." Rather than say we do not have a problem, we should say our problem has not become a crisis.

Eric Hoffer in his book, *The Ordeal of Change* quotes De-Tocqueville in his researches into the state of society in France before the revolution of 1789 as saying that "A people which has supported the most crushing laws without complaint and apparently as if they were unfelt, throws them off with violence as soon as the burden begins to diminish." In other words, a popular uprising is less likely when oppression is present than when it is relaxed. He tried to explain this apparent contradiction by pointing out the contradiction between discontent and hope: "The evils which are endured with patience as long as

they are inevitable, seem intolerable as soon as a hope can be entertained of escaping from them." Despair and misery are static factors. The dynamism of an uprising flows from hope and pride . . . not actual suffering, but the hope of better things incites people to riot.

ALTHOUGH these words were written about the French Revolution, they are applicable to the American Blacks. The newly discovered pride and hope incite unrest. Black power, black symbols, the Afro hair style and the statement, "Black is beautiful," are manifestations of the new black pride.

Charles E. Silberman in *Crisis in Black and White* supports this theory when he says that **"The closer Blacks come to full equality, the angrier they become over the disparities that remain."**

In addition to interpreting the entire scope of the Blacks' demands upon our society, the chaplain can alleviate the tension in the following ways:

1. Sensitize the command to black aspirations. The statement is often made that Blacks are too sensitive. This may be true, but attempt to find out why. What is needed is an understanding heart. In speaking of some of the injustices of his day, an astute Greek scholar once said, "Justice will come to Athens when those who are not injured become as indignant as those who are injured." Find out what irritates Blacks and let this be known.

2. Seek means to take decisive corrective actions where injustices exist. Toynbee said, "Time is always on the side of the barbarian." What he meant is that time alone will not change things. Churchill vindicates Toynbee's statement when he said, "Things do not get better by being left alone. Unless they are adjusted they explode with shattering detonation."

3. The chaplain should involve himself with black groups on the installation. He can give moral support and guidance.

4. The chaplain's stand on racial issues should be clear and his position stated unequivocally. This is absolutely necessary in gaining the confidence of Blacks.

5. The chaplain should use his initiative in relating to Blacks. He should not wait for them to approach him. If the chaplain will take the initiative he may find a cooperative response.

6. The chaplain should use black-oriented literature in his literature racks, encourage and make available tools and pamphlets on black art, music and achievements.

7. The chaplain should organize small study groups that deal with the problems of race from a spiritual point of view.

8. The chaplain should actively involve Blacks in his Chapel program in leadership roles. If Blacks are not attending Chapel, find out why.

9. The chaplain should take initiative in promoting black programs not only in the Chapel but the entire installation. Commander's Call, service clubs and youth centers are some of the areas where cultural and educational programs related to Blacks can be used. Utilize every forum possible.

10. The chaplain should be aware of the conditions for Blacks in the civilian community and relate these to the commander.

11. The chaplain should work with the middle managers who have the most contact with Blacks and assist them in problem areas.

12. The chaplain should correct and discard such phrases as "you people," "your race" and promote ideas that are more concerned about "people" rather than race. Humanity rather than nationality.

13. The chaplain should organize a rumor clinic if there are tensions on base where all rumors can be checked out.

14. The chaplain should be a good *listener*. He must be able to listen with his *heart* as well as his *head*.

THE END

Midway Between

By James E. Townsend

MIDWAY between every person and that unfeeling monolith called "institution" or "establishment" there should be a special person — a friend, advisor, helper — someone who's experienced enough to "know," but able still to feel how it was not to belong, not to be sure.

That someone ought to be in the world, but not of the world — able to lead, but willing to walk side by side, even when such a walk may be an open invitation to disaster. His notion of love is doing and sharing, not talking and keeping. The meanings he assigns to the joys and tragedies of life are fashioned out of his own experience and through his ready sharing of the experiences of others — honestly concerned and openly crying when others suffer, and honestly caring and openly rejoicing when others find happiness.

Midway between — always aware that God is interested in him, but also in every man — always aware of the tension between serving others to forward the self and serving others despite that same self. Midway — a caring receiving island in a huge and hostile sea — a center for repair and rest and refreshment.

Midway between — a fearsome and beautiful place to be: a place one must consciously choose again and again when common sense and self-concern and the voice of the elders call to a higher more secure place. Midway between — each decision a risk, each experience a fresh discovery, each encounter a touch from the hand of God.

Midway between — a great place for a chaplain to be.

— James E. Townsend

Guilt and the Pastoral Counselor

By Maurice J. Moran

> There is no domain in which the acute problem of communication between theology and psychology is more evident than in the experience of guilt.[1]

THEOLOGIANS, psychologists, canon lawyers and civil lawyers concern themselves with human guilt. Each one's view is conditioned by his particular discipline; thus it is true to say that each discipline views the concept of guilt from different standpoints. For the theologians, "guilt" connotes at least some degree of culpability; for the lawyer it means responsibility before the law, civil or ecclesiastical; for the psychologist it may be seen as a crippling depreciation of the person's concept of self that has a profound influence on his behavior and may lead to self-defeating goals. It is generally agreed that guilt is a common human phenomenon. Its causes are hotly disputed, and for a long time psychologists blamed churches and "creeds" for at least fostering and nurturing, if not actually causing, guilt. The churches, be they supporters of Christian dualism or not, in turn hurled counter charges at Freudians,

behaviorists, etc. for their part in promoting a laissez-faire attitude towards behavior and thus removing real guilt while at the same time paving the way for neurotic guilt. Thus, the battle waged, even though everyone agreed that guilt seems to remain a permanent phenomenon before and after psychotherapy! Martin Buber notes in his book *Between Man and Man:*

> The concept of guilt is found most powerfully developed even in the most primitive communal forms which we know, where the relation between creditor and debtor is almost non-existent.[2]

Anthropologists can verify this statement. It was thought that the feeling of guilt had its origin in man's dependency on his fellowman. This has been disproved by findings from cultures that did not have this clear-cut system.

Before delving into the dualisms of the Christian ethic and psychology it is noteworthy that the Judaic culture did contribute to the concept of moral guilt. This tradition did not make any distinction between offense and moral sin. Confused by what our scholastic theologians would style "material and formal," the Judaic ethic went further, however, and added to their concept of "material sin." Paul E. Johnson notes:

> The Hebrew consciousness of sin arose from their sense of ethical freedom. Under the stirring preaching of the prophets and the zealous devotion of priests to the law of God, all evil became moral evil. Every man was accounted free to choose good or evil; consequently every one was responsible for his own deeds. If Job suffered, he must have sinned; if Israel prospered, God must have approved.[3]

Ironically, both theology and psychology in their painful processes have contributed to unreal and neurotic guilt. With theology it was the "christological problem;" with psychology, the "body-mind" problem. The early theologians ran into difficulty concerning the fusion of the human and divine in the person of Christ. Arius said he was just human, while the Docetists, affirming his divinity, denied his humanity. The Gnostics reinforced this separation of

the divine from the human and went a step further: they split the soul-body fusion and viewed the soul as light and the body as darkness. It was left to the Manichees to conclude that the body is evil, sex is evil, that man is imprisoned by evil matter and that man must strip himself of materiality in order to be saved. St. Augustine failed to make the reconciliation between the divine and human and in his "City of God" paved the way for Jansenism. After the Reformation this dualism separated into two groups, the Puritan ethic (Protestant) and Jansenism (Catholic). The Puritans downgraded pleasure and extolled the values of thrift and austerity, while the Jansenists viewed the nature of man as intrinsically evil. There is no doubt that we are still trying to recover from these insidious errors. It would be naive to state that their influence is still not with us. One author notes: "A sick, disintegrated theology of man leads inevitably to a sick spirituality. From this dualism arose a secularistic, even at times a kind of schizophrenic, piety." So the growing pains of the science of theology did leave scars on people in its wake and contributed in no small way to irrational fears and neurotic guilt. It must be remembered that theology is not just a science about God — it is also about man, and so man painfully and slowly sees a little more of the truth.

The psychologists tried to solve the dilemma in their own way. Descartes' "ghost in the machine" concept was their starting point. This created the beginning of their intradisciplinary war. The Idealists in Germany fought the Empiricists in Great Britain. Towards the end of the nineteenth century the psycho-biological schools took over, and the Cartesian dualism became redundant. Finally, the psychosomatic theories of Goldstein and Meyer ended the psycho-biological ascendancy. It is fascinating to note that theology and psychology have come to the same conclusion about the make-up of man! Christian theology went back to the basic meaning of the Incarnation, i.e., there was a young Jewish man named Jesus Christ who was and is also God. From this, as the Vatican council noted, man is unique in his humanness. Psychology came to the conclusion that man, the "animal spirit," is one integral unit, not a dichotomy; thus, all human behavior is in some way "psycho-

somatic." Carlo Weber notes:

> With the humpty-dumpty man created by scientific psychology and a dualistic theology put back together again, the two disciplines may communicate with one another with some harmony rather than the former dissonance.[5]

THE most brilliant description of the neurotic, guilt-ridden personality has been given by Karen Horney. She sees the disintegration of self-concept in four stages or processes: the rejected, unloved, unwanted child begins to see himself as unworthy and unlovable. Thus the child rejected by the "significant others" in his life tends to see himself rejected by everyone, and he begins a pattern of consciously rejecting others by provocation, hostile behavior, etc. On the other hand, the child can be over-protected and prevented from growing in an independent way. This "custodial love" leaves the child weak and helpless, and he becomes totally dependent on others. The two approaches have almost the same effects on the child's self concept. In the one case he is not loved at all, and in the other he feels and knows that he is not really loved for himself, rather that the parents' love is conditional. In both types of rearing the child sees himself as inadequate, unlovable, helpless and constantly in need of proving his worth. Karen Horney points out:

> Nearly every neurotic . . . is excessively afraid of or hypersensitive to being disapproved of by others . . . Guilt feelings are not the cause but the result of the fear of disapproval. . . . The main factor in the fear of disapproval is the great discrepancy that exists between the facade which the neurotic shows both to the world and himself; it is the whole insincerity in the neurotic past of his personality that is responsible for his fear of disapproval, and it is this insincerity that he fears detection.[6]

Many psychologists and theologians have wondered where real guilt ends and neurotic guilt begins. This question is tremendously difficult to answer and indeed has caused much "verbal bloodshed" between the two sciences.

The difficulty is further compounded by different views of the concept of ideal mental health. Some theorists, while granting that cognitive adequacy and motivational effectiveness are the basic ingredients, stress adjustment as the chief goal; others opt for self-actualization or optimal self-understanding. There is confusion, too, about the notion of normality versus abnormality. In the past there have been psychologists who favored the statistical norm or the adjustment to cultural environment — in spite of the fact that an environment can be very "abnormal" psychologically in terms of growth, as our anthropologists have pointed out. Today the trend seems to have gone back to the ancient philosophical notion of "the good life for the greatest possible number of human beings," [7] as a criterion for normalcy. This whole concept of mental health assumes importance when the therapist looks at a behavioral pattern in his client; it also influences him in his goals for the client. If, for example, the therapist were to stress adjustment as his objective, it is quite possible that his views on guilt (real or neurotic) might clash head-on with those of the moralist who insists on a concrete notion of real or existential guilt in this behavior of the client. One could possibly say in a simplistic way that the neurotic asserts "I am bad," while the person with healthy guilt feelings says "I do bad actions." Something similar, though carrying greater depth: the neurotically guilt-ridden person's greatest difficulty is not God's forgiveness or even society's forgiveness — this he can often accept. His greatest difficulty is to forgive himself. Very often there is a basis for real guilt in a client, but his attitude to it can be neurotic. In this case then, the therapist is handling the patient's real guilt and his neurotic guilt. Clinebell gives some guidelines for distinguishing the two "types" of guilt:

> In many counselees, appropriate and neurotic guilt feelings are intricately intertwined. The neurotic elements can be identified by these characteristics: a) they do not respond to the forgiveness process; b) they seldom motivate constructive amends or changes in the guilt producing behavior; c) they seem to produce masochistic satisfactions. As one counselee put it, "I get my kicks from wallowing in guilt." [8]

The suffering servant syndrome is quite commonly seen in so-called pious neurotics. These are people who will take on suffering and humiliation and seek ways of "turning the other cheek" in order to feed their martyrdom need. Here the religious counselor will find the client very hostile towards any confrontation in this area, particularly since the patient can usually bolster his behavior with favorable scriptural quotations. Weber alludes to this problem. He notes:

> In even more destructive forms, the guilt-ridden person can make a virtue of his own self-destructiveness by thinking of it as a martyrdom. He becomes in his own view an heroic "victim" soul, impaled to the cross with his Savior, signalling to the world that there is not suffering quite like his.[9]

It is interesting to note that the "flagellantes" or paenitentes in Mexico with their custom of carrying "their own cross" on Good Friday and being hung on it was not just an attempt at atonement for the past year's faults, as many had heretofore thought; it was also due to a morbid fascination and identification with the suffering Savior. (Cf. *Death of a Cardinal*) The "triumph of failure" (Sheehan) namely, the resurrection, did not loom largely in their religious sense.

I must contrast neurotic guilt with morbid fear. The latter would seem to lead to, or at least be an ingredient of, the former. Jean Lacroix in *The Meaning of Modern Atheism* reviews Hesnard's book *Morale sans Peché*. To quote:

> Man, as Hesnard understands him, does not live under the rubric of anxiety, sensuality or power, but under the rubric of guilt. In everyone there is a bias toward guilt and self-accusation, which are the two primary human reactions connected with anxiety.[10]

This, of course, is difficult to accept — it seems to revert back to the ancient concept of dualism and the view that man, at least in his animality, was evil. But there is a morbid fear of nothingness or unworthiness that does lead to Hesnard's idea of anxiety. It is now a well-known psychological fact that "the fear of sin and guilt, taken exclu-

sively, leads toward sin rather than away from it." [11] Before this was known in the Catholic Church, fear of sin, often morbid, with special reference to unchaste sin, was inculcated, and the hell fire warnings only served to reinforce this anxiety-leading-to-sin vicious cycle. I am reminded of my childhood when the annual "mission" was held — usually by two strong Redemptorist missionaries. When they announced that there would be two sermons on marriage on Friday night, the church was crowded. Everyone came to hear the thundering and ranting on the evils of petting, necking, etc. I sometimes uncharitably suspect that both parties, preachers and congregation, were engaging in what I will euphemistically call "morbid entertainment." When fear becomes inordinate it tends to turn into fascination and so leads to what it hoped to prevent. Once guilt that started out as real has turned into a neurotic form it is extremely difficult to eradicate because the patient for some conscious or unconscious reason needs his neurotic guilt. One author notes:

> Since it is the suffering person's whole historical world of experience that has been both parent and home for the sense of guilt, no amount of rationalization, analysis, support, or discussion can supplant it with another mode of perception. The only thing that can replace a long and cumulative experience of the self and the world is another experience. The process is slow, frustrating, capricious. It demands all the resources, personal and technical, that the therapist can muster.[12]

IN SOME ways it is easier to detect neurotic guilt than to detect real or ontological guilt. When we speak of ontological responsibility we are using an objective basis with a human subject interacting around it. We get into the question of material guilt (sin) and formal guilt (sin). The theologians and moralists take up the question and attempt to define voluntarism in terms of a specific act, the possible influence of ignorance (culpable or crass), weakness, etc. in their efforts to ascertain the degree of guilt. Basic to the whole discussion of ontological guilt is the problem of the ontological "guilt foundation." Is there such a thing as real guilt? What is it; how is it caused? If it

suggests responsibility then to whom is the guilty one responsible — God, society, himself?

Can we wipe out all guilt experience by labeling it "neurotic feelings"? This was attempted by Freud and a host of other theorists and therapists after him. To deny the presence of real guilt is to deny the human condition; this denial strips man of his freedom and responsibility, thus dehumanizing his dignity and worth. Viktor Frankl states: "Every one of us has become guilty during the course of his life; this existential guilt is simply inherent in the human condition." [13] Not all modern existentialists see guilt as Frankl does. Friedman says: "There is also real personal guilt, guilt which has to do with one's actual stance in the world and the way in which one goes out to relate to other people from that stance." [14] Existentialists like Rollo May and Boss would see guilt as a failure to recognize one's potentialities or to use one's "givens." Most members of the school would see guilt as caused by "failure to bring the resources available to us at a given moment into our responses to a particular situation that calls us out." [15] Rather unclear to this writer is their stand that guilt is neither objective nor subjective — but dialogical. To cite Friedman again: "Where there is personal responsibility, there must be the possibility of real guilt — guilt for failing to respond, for responding inadequately or too late, or without one's whole self." [16] As I see it, most existentialists are saying that man is responsible, but only to a real "situation" at a given time, place, etc. They do not say to whom he is responsible, though the implication is to himself. This "dialogical guilt" is a failure to effectively "dialogue" with the situation. Existential guilt for most of the school means dialogical guilt failure which, in my parlance, could be translated "objective-subjective" guilt, meaning that the person failed with the objective (situation) offered him.

What the existentialists call dialogical failure, theologians call real sin. If there is ontological guilt then there must be objective sin. Aquinas, as Curran notes, looked on sin somewhat existentially, too. Curran says:

> Aquinas defined vice or evil as turning completely to oneself and away from others, whereas virtue, as he saw it, was the consistent capacity to turn to others,

> not as rejecting or opposing oneself but as giving oneself in an act of love to others.[17]

Today the concept of sin would take "selfishness" as its basic ingredient. It is man conscious of rejecting the love of God and exemplified in his rejection of his fellow man and himself. We are presuming that this free rejection is not neurotically motivated. If one takes this corollary conclusion it might be argued that, given this criterion, "grave mortal sin" seems highly improbable to the average weak, frail but non-malicious mortal. Modern theologians would respond by arguing that the commandment to love is an "ideal" more to be totally realized here on earth, and that virtue, sin, guilt is determined by the person's free effort in trying to achieve this ideal. Two theorists, E. Mark Stern and Bert G. Marino have tried to fuse the sciences of theology and psychology into one integral unit thus seeing the spiritual psychic animal in his human condition. Their fusion results in a new label called "psychotheology." Speaking on sin and guilt they write:

> According to psychotheology, actions can properly be called sinful only when they cut men off from experience and encourage them in the fantasy that they can operate alone. Immorality is more than an individual act of rebellion. . . .[18]

This looks good and even sounds right. It also makes very poor case for private, solitary sin á la St. Alphonsus. However, give it more thought and one gets the idea that the older moralists were somehow right but gave the wrong explanation for it. Let's consider the old disputed subject of masturbation. The existentialists, including the psychotheologists, would have to admit that this *habit* may be a turning in on oneself and a turning from the love of others, namely a selfish act. In this sense it is immoral and does effect the "mystical love body" by copping out and going it alone. The morality of such an *attitude* has been overtaken by the older moralists' condemnation concerning loss of seed, etc. But viewing this action in its existential situation and devoid of neurotic overtones, it would appear that one could classify such behavior as a turning from God and

men and consequently falling under the aspect of "sin." Conversely, one would have to admit that the act of self abuse need not be evil per se.

ONE can deny a basis for ontological guilt, but it must be admitted that the organized attempt at repression of guilt has not noticeably resulted in a greater degree of mental health. Jean Vieujean touches on this theme:

> Sin is at the heart of the drama between man and God. . . . There is a healthy sense of guilt, and let us cultivate it. There is a morbid one, let us cure it. . . . What Freud completely loses sight of is the dire consequences of repression of the conscience. Repression of conscience may determine not only serious psychoses but reactions of a kind to provoke social catastrophes.[19]

If there is a healthy sense of guilt, one can argue for the existence of undeveloped conscience. Most theorists would grant the existence of such when the patient shows failure in the discharge of his "social" duties and obligations. This would come under adjustment to existing conditions, environment, etc. without any transcendent reference. Here I maintain that there are grounds for ontological guilt at the transcendency level that even precede any social duties. I would like to put Johnson's approach to this question in summary form. The following is an abbreviated quote from his *Psychology of Religion.*

> The sense of guilt is a serious psychological problem. It is the accusative personal and interpersonal sense of failure.
> a) Guilt feeling is a normal psychological experience.
> b) Guilt feeling is inherent in ethical character.
> c) Guilt feeling is an outgrowth of interpersonal relations in which persons care for one another enough to offer approval or disapproval.
> d) The person who feels no guilt is psychopathic.
> e) Yet guilt may be intolerable distress, crippling sensitive persons and distorting interpersonal relations.

Johnson sees guilt as normal and real. This is a healthy reaction. But he notes that the attitude people have towards

their real guilt may be abnormal and crippling. A further complication is the fact that some irresponsible behavior which causes real guilt may open the gates to the need to carry neurotic guilt. This is so often noted by the pastoral counselor in dealing with the scrupulous client or penitent. The guilt displayed by such a person is totally disproportionate to the apparent cause. It is useless for the counselor to feel that he can reason with the client and free him by relieving the person's ontological guilt. It just does not work. Until the client can reach the conclusion that his "guilt" is narcissistic and neurotic there can be no "freeing him" from this self-hatred. The big trap Catholic counselors and confessors have fallen into is to decide that due to this person's present neurotic reaction there was no ontological guilt or at least culpability in the first place. This approach is not helpful because the client *knows* that there was some real guilt for which he is responsible. O. Ranks puts it this way:

> We say a man reacts as if he were guilty, but if he reacts so, it is because he is guilty psychologically but feels himself responsible, consequently no psychoanalysis can relieve him of this guilt feeling by any reference to complexes however archaic.[21]

Charles Curran, speaking of the nature and value of guilt, sees a valid parallel between pain and guilt. What pain is to the body, guilt is to the spirit. He speaks of the "therapeutic conscience" meaning that man is only free and healthy if he is capable of feeling ontological guilt and resolving it. He notes:

> A person's conscience (as a function of his reasoning) can witness and retain evidence of past unreasonable conduct as well as given approval or disapproval to present actions and serve as a guide to the future. In this sense if we were to do away with conscience — that is the person's capability to make a reasonable judgment about his conduct — we would do away with one of the main forces for therapy.[22]

Thus, for the therapist to play down the client's real guilt is to make the person feel irresponsible, helpless and un-

accountable for his actions. In other words, it is not very helpful for the therapist to destroy the client's neurotic guilt while at the same time "hatcheting" any real guilt feelings the client may have. Unfortunately, this type of approach has plagued psychiatry for years and has led to much resentment and misunderstanding between psychiatrists and clergymen. The psychiatrist in attempting to dispel neurotic guilt, entered the ontological guilt field, and the clergyman, inexperienced in psychotherapy, attempted to dispel neurotic guilt by healing ontological guilt. Paul E. Johnson notes:

> Psychiatrists have sought to reduce guilt and relieve anxieties, while the clergy have induced and magnified guilt. . . . There is a middle ground at which the needs of health and religious concern meet. . . . With no anxiety we have apathy, which is a serious resistance to motivation, and at the other extreme overanxiety, which may bring disturbances in the emotional life.[23]

This "middle way" of which Johnson speaks seems the only answer to the problem of guilt. Many therapists today bemoan the fact that patients do not have a healthy sense or feeling of guilt. It is easy to say that a client has an undeveloped social conscience because on hearing the statement we immediately think in terms of a faulty learning process and attribute the cause to environmental factors. It is noteworthy that therapists today are dealing with sociopaths and character disorders more than ever before. This would suggest, ironically, that there is not enough real guilt around any more! Adrian Van Kaam sees the need to inculcate real guilt as a recreative process:

> Faced with the torture imposed on so many clients by neurotic guilt feelings, I may feel inclined to deny the naturalness and goodness of any kind of guilt feelings. My denial of the will leads to a denial of guilt. I may forget that my only chance to recreate the true human life of my client is to instill in him the presence of real will, real guilt and real responsibility. I, the therapist, must be very astute in order to know where neurotic guilt stops and real guilt begins.[24]

It does seem strange to read that there are therapists today voicing the need for authentic real guilt in their patients as a vital ingredient in the mental health process. This trend, of course, is in no small way due to the clarion call of the existentialists who have been extolling man's uniqueness and stressing the fact that man is a responsible person. Thus, in their effort to bring back man's basic "freedom" by seeing him as real, authentic and responsible it was necessary to see him as feeling truly guilty for irresponsibility. O. H. Mowrer in his *The Freudian Ethic — No Guilt, No Responsibility* takes everybody to task! He says:

> In this era of confusion and crisis, psychoanalysis had its inception and spectacular proliferation. Religion had disqualified itself from dealing honestly and effectively with man's deepest moral and spiritual anguish. Freud's discoveries purported to rescue man from the complexities of the Protestant ethic and the ravages of unresolved guilt, not by restoring him to full ethical responsibility, but by relieving him of *all* responsibility. In short, the notion was that one should not feel guilty about anything. . . . What do the existentialists offer alternatively? Only a counsel of brave despair, an admonition to have the courage to be, on the assumption that existence is an ironic joke and an ultimate tragedy . . . this philosophy leaves us quite as helpless and hopeless as the protestant ethic![25]

FROM this brief survey of neurotic and ontological guilt, it would appear that there has been a gradual evolution of insight into both types. The pendulum seems to have swung back from the Freudian construct as Mowrer noted. Man suffers from both types of guilt. Ontological guilt seems to be as necessary for man's psyche as pain is for his body. His attitude towards guilt seems to be the determining factor in its being resolved in a healthy way or turned into neurotic guilt. Neurotic guilt seems to be related more to the self-concept and the "significant others," while ontological guilt is related to self, others and God in a realistic way.

> The ideal goal of counseling with the neurotically guilt oppressed is self-forgiveness.[26]

One can and does apply the client-centered approach to gain trust and empathy, rapport, etc. with the guilt-ridden patient. However, mindful of Harry Stach Sullivan's experience with a young teenage girl who said "But I get a big kick out of my existential guilt," the therapist must in most cases confront the client's neurotic guilt and his need for wallowing in it. I must confess that Clinebell shocks me when he says that the first stage of therapy occurs when the counselee "internalizes the less rigid and more self-accepting value structure and conscience of the counselor." [27] This I cannot accept as therapeutic or even ethical. No doubt he is acting as *pastor* and counselor, but I still fail to see how this process is feasible or helpful. It smacks of taking over (usurping) the patient's conscience which is reminiscent of the old Catholic confessor's approach to the scrupulous. It would seem much better to help the client to see that his guilt was/is not really genuine ontological guilt and endeavor to get at the reasons for such need. When the client, through self-knowledge, has reached the self-forgiveness stage, the therapist helps him toward self-acceptance by enabling him to affirm his uniqueness and personal worth. If neurotic guilt is a breakdown in the self-concept, then obviously there is need of a self-concept "therapeutic build-up" before any lessening of guilt takes place. Some therapists today see the sociopath as having neurotic guilt — meaning that there is an absence of real guilt but that his behavior is an expression of deeper neurotic guilt. Glasser's *Reality Therapy* has been hailed as the answer to the underdeveloped conscience or the sociopathic character. Weber acknowledges this with caution:

> William Glasser's *Reality Therapy* has made a significant impact upon contemporary psychotherapy. Certainly many will agree that his emphasis upon responsibility has provided a needed corrective to the ethical ambiguities of so called "insight therapies." However, his assumptions regarding reality, responsibility,

> right, and wrong raise many questions of ultimate consequence which are critical to the whole approach.[28]

I believe I've finally understood why Glasser's *Reality Therapy* leaves me unenthusiastic. It does have value in confronting the sociopath and the character disorder, but it is too sweeping! Glasser tends to make unconscious and neurotic guilt into ontological guilt and so "teach" the patient new constructive behavior. For example he says:

> We talk about the client's interests, hopes, fears, opinions, and particularly his values — his own personal ideas of right and wrong. . . . Gaining insight into the unconscious thinking which accompanies aberrant behavior is not an objective; excuses for deviant behavior are not accepted and one's history is not more important than one's present life.[29]

Reality Therapy, as I see it, is helpful in the initial stages when the therapist has to almost get "under the skin" of the sociopath and confront him all the way, even with the use of vulgarisms, until the stage is reached where the client sees that the therapist will not be "conned." When the bridge has been crossed, then the client is at the starting stage, and reality therapy ceases to have great value. Nobody can therapeutically brainwash a person into adopting constructive responsible behavior; neither is it helpful to inform a counselee that his neurotic guilt is due to his own irresponsible behavior when the client in his more lucid moments *knows* that he is not culpable in the ontological sense. It would thus seem that the patient's neurotic guilt has to be resolved by using more empathic measures. Many people are crippled by neurotic guilt feelings without knowing why, and no amount of new learning conditioning will succeed in dissolving their guilt. Some of our greatest theorists and therapists readily acknowledge that the resolving of neurotic guilt is an immense task on the part of both therapist and patient. THE END

Footnotes

1. *Pastoral Psychology,* Carlo A. Weber, p. 23.
2. *Between Man and Man,* Martin Buber, p. 150.

3. *Psychology of Religion*, Paul E. Johnson, p. 220.
4. *Pastoral Psychology*, Carlo A. Weber, p. 14.
5. Ibid., p. 17.
6. *The Neurotic Personality of Our Time*, Karen Horney, pp. 236, 239.
7. *The Varieties of Abnormality*, Raymond J. McCall, p. 2.
8. *Basic Types of Pastoral Counseling*, Howard J. Clinebell, p. 225.
9. *Pastoral Psychology*, Carlo A. Weber, p. 31.
10. *The Meaning of Modern Atheism*, Jean Lacroix, p. 64.
11. *Pastoral Psychology*, Carlo A. Weber, p. 32.
12. Ibid., p. 33.
13. *Psychotherapy and Existentialism*, Viktor E. Frankl, p. 23.
14. *To Deny Our Nothingness*, Maurice Friedman, p. 370.
15. Ibid.
16. Ibid.
17. *The Concept of Sin and Guilt in Psychotherapy*, Charles Curran.
18. *Psychotheology*, E. Mark Stern, Bert G. Marino, p. 28.
19. *The Sense of Sin and its Deviations*, Jean Vieujean, p. 28.
20. *Psychology of Religion*, Paul E. Johnson, pp. 221-2.
21. *Truth and Reality*, O. Rank, p. 62.
22. *The Concept of Sin and Guilt in Psychotherapy*, Charles Curran.
23. *Psychology of Religion*, Paul E. Johnson, p. 222.
24. *The Art of Existential Counseling*, Adrian Van Kaam, p. 88.
25. *Psychiatry in American Life*, Charles Rollo.
    No Guilt, No Responsibility, O. H. Mowrer, pp. 160, 164.
26. *Basic Types of Pastoral Counseling*, Howard J. Clinebell, p. 232.
27. ibid., p. 232.
28. *Judgment in Pastoral Counseling*, Lowel G. Colston, p. 39.
29. *Reality Therapy*, William Glasser, pp. 31, 33.

TO OUR READERS

Music and New Liturgy will be the theme of our first Quarter, '75 issue. Special attention will be given the new and long-awaited BOOK OF WORSHIP FOR U.S. FORCES whose appearance is a major event in hymnal publication and which will be noted by the entire religious community, civilian and military. Our magazine will be larger, too. Look for it!

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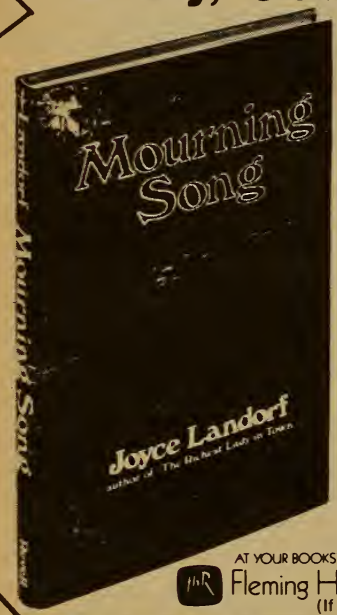

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General Washington's Chaplain

By Vincent Edwards

AMERICA did not lack for excitement in the year 1777. Armies were on the march, patriots and Tories were arrayed against each other, and the entire Atlantic coast area, from Massachusetts to Georgia, was torn by the revolt.

It was in this year the Reverend Timothy Dwight became a chaplain to the Continental Army, serving under General George Washington.

The new staff member was not unknown to scholars in the New World. As the grandson of New England's thundering pulpiteer, the great Dr. Jonathan Edwards, young Dwight had no doubt inherited his full share of gray matter, for he was only six when he was reading Latin.

The record that followed was even more amazing — a college freshman at thirteen, a college graduate at seventeen, and an invitation to become president of Yale at twenty-five! What other youth in the long annals of American education could match that?

The call to head his Alma Mater came just at the age when most young scholars would have jumped at the chance. Yale students, almost to a man, had begged the board of trustees to give the job to this young fellow who already had a fine record as a poet and teacher.

But the erudite gentleman was not unaware of the world-shaking forces that had engulfed the Colonies. General Washington's brave little

Chaplain Timothy Dwight, later President of Yale. (Portrait by John Trumble, Yale University Art Gallery. Gift of T. Dwight Partridge.)

Army was carrying on a desperate struggle, and if an American cared about freedom at all, it was the hour when the true patriot had to stand up and be counted.

So Timothy Dwight thanked the Yale trustees, turned down the chance to become the country's youngest college president, and then marched off to join his fortunes with the American commander.

It is told that he became one of the finest staff officers to serve under the Father of Our Country. No "highbrow" despite his learning, he became popular with officers and men, and as he did not lack for easy sociability, it was not long before he struck up a warm friendship with the commander-in-chief. Washington in his turn became Dwight's sincere admirer.

There was always the demand for his personal services — comfort to be given the sick and wounded, confidences to be gathered, and cheer to be brought to the down-at-heart. Many men in the ranks carried their troubles to him, and at their request, he would write their letters home.

BESIDES this personal service, the chaplain in uniform gave his poetic talent freely to the "Independence movement." One poem in particular created a sensation. It was an "Ode on the Glory of Columbia" and it begins:

> Columbia, Columbia, to glory arise,
> The queen of the world and child of the skies! . . .

Before the Revolution was over, Chaplain Dwight was called home by the death of his father. Now, a new problem confronted him, and as the eldest of thirteen children he assumed direction of the family's support. His reputation was widely known as scholar, patriot, and preacher, and so it was not long before he was called to become pastor of the Congregational Church at Greenfield, Connecticut.

But, alas, the minister's salary was hardly adequate for the big family's expenses. Thereupon Parson Dwight, relying on his fame as a scholar, started up a private academy, and this became a distinguished success. The "Ivy League" colleges all clamored for his students, and the climax of the venture came in 1795 when, at the age of forty-three, this gifted grandson of Jonathan Edwards, *did* accept the appointment as president of Yale — a position he filled with distinction until his death in 1817. THE END

The Functions of an ARCOM Chaplain

By Edward W. Sensenbrenner

WHAT does an ARCOM chaplain do? What are the major responsibilities and duties of the staff chaplain of an Army Reserve command? These thoughts immediately flashed through my mind when I was selected by the Commanding General of the 83rd U.S. Army Reserve Command to be his staff chaplain in March 1968.

At that time the Army Reserve commands embodied a new command concept for directing and supervising the mission of Army Reserve units. The old Army Corps were being phased out, and Reserve commands composed of Reserve personnel were picking up their former function of commanding Army Reserve units. What active duty personnel did on a full-time basis, the Reserves were now to perform in one four-hour drill a week, plus two weeks of Annual Training.

The results over the past five years have been very favorable, and the Reserve commands have established themselves as viable instrumentalities of command and control for the Reserve forces of the U.S. Army.

One of the special staff officers to assist the commander of an ARCOM headquarters in the fulfillment of his re-

sponsibilities is the ARCOM chaplain. This article describes the functions of an ARCOM chaplain for a two-fold purpose: 1) that other headquarters and chaplains may know the mission of the ARCOM chaplain; and 2) that future ARCOM chaplains may have guidance concerning their mission and duties.

An ARCOM chaplain's mission can be summarized in the following paragraph: "He advises the Commanding General and staff on matters pertaining to religion, morality and morale. He provides technical supervision for all chaplain activities within the command. He develops broad guidance, policies and procedures to implement a comprehensive program of chaplain activities to include corporate worship services and pastoral care and counseling for the personnel of the command. He assists in the procurement of chaplains and staff specialists."

Specific duties of the ARCOM chaplain fall within three broad functional areas: staff services, coordinating services and pastoral services. In describing each of these I shall offer some examples of how the ARCOM chaplain may perform his job.

STAFF SERVICES

Under this functional area, I group all those duties directed toward advising the commanders of ARCOM units and maintaining liaison with reserve chaplains living within the ARCOM area.

1. Assists and advises the Commanding General, ARCOM staff, and subordinate unit commanders on matters of morale, morality and the religious needs of personnel within the command.

When a unit which had traditionally drilled on weeknights considered changing to a number of Sunday drills, it was my job to inform the Commander how this contemplated change was effecting enlisted morale within the unit. When another unit had on several occasions scheduled drills over traditional Jewish holy days, it was my job to develop, in conjunction with ARCOM G-3, a memorandum to the field instructing unit commanders to avoid the high

holy days of both the Jewish and Christian faiths, and listing these days for the next calendar year. This assignment also required drafting a letter for the Commanding General's signature to a local clergy association which answered their complaints about the previous practice of scheduling drills on their holy days.

2. Assists and advises the Commanding General on policies pertaining to religious coverage and maximum utilization of chaplains within the ARCOM.

A specific problem is providing chaplains to conduct worship services for small units which have no chaplain assigned or attached. Often these smaller unit commanders do not know what chaplains, either unit or control group, are available in the area. To deal with this problem, we developed a program of "Area Chaplain Coordinators" and standardized it in an ARCOM circular. The "Area Chaplain Coordinators" are the senior unit chaplains in major geographical areas. They maintain a roster of all Army Reserve chaplains in their area, both unit and RCPAC, who are available to provide religious services for ARCOM units during scheduled drills. Unit commanders coordinate with the Area Chaplain Coordinators to secure chaplains for their worship services. The ARCOM commander authorized split drills for chaplains; chaplains perform these services under appropriate ET orders.

3. Makes staff visits to subordinate units and chaplains.

I use my annual training tour each year to visit the Army Reserve chaplains living within the ARCOM area. I visit both unit and RCPAC chaplains. This enables me to know my chaplains personally and to understand both the opportunities and problems their civilian work and Reserve assignments entail. Several chaplains have told me that my annual visits were the first time that anybody has ever taken a personal interest in them or in their Army Reserve careers. I believe this personal contact by the senior Army Reserve chaplain is of the greatest value in developing high chaplain morale and maintaining their interest in the Army Reserve program. I know that when I was a new Reserve chaplain, located in a rural pastorate, no senior

chaplain ever stopped by to keep me interested in the program. Thus, it was difficult to maintain much interest in the Army Reserve, as my two weeks of annual training each summer was my only contact with the Army. I know several chaplains who are still in the Army chaplaincy today — one now on active duty — primarily because of those personal staff visits. I highly recommend them to all ARCOM staff chaplains.

I also visit unit commanders or supervisory chaplains to determine their evaluation of the work their assigned or attached chaplain is doing. Then, in a non-threatening way, I share their feelings with the chaplain when I visit with him. In one case recently I discovered that supervisory chaplains from another branch of the service did not feel that their attached Army Reserve chaplain's performance was completely satisfactory; but because they were of another service, outside the Army's chain of command, and were reaping the benefits of what service the attached chaplain did perform, they did not feel completely justified in "straightening up" the offending chaplain. As the ARCOM chaplain I felt no such qualms, and after a forthright discussion, the chaplain knew what was expected of him. It was a pleasure for me to learn on a subsequent visit to the supervisory chaplains that our Army Reserve chaplain was now performing in a much more satisfactory manner. Without personal visits to the supervisory chaplains and unit chaplains this problem would probably never have been brought to light, much less dealt with. However, let me reemphasize that the major purpose of the staff visits to chaplains is supportive. The ARCOM chaplain is as much a personnel manager as he is anything else; and in order to manage personnel, you must know them personally.

4. Assists commanders by recommending chaplains to fill vacancies existing in units.

Recently a chaplain who has long been eligible for promotion and who has excellent efficiency reports was transferred to a unit where he can be promoted. This was possible because of my personal knowledge of the chaplain and because of my personal relationship with the gaining unit commander, who was willing to help a deserving chap-

lain. It is also important to develop and maintain liaison with all RCPAC chaplains living within the ARCOM area, so that when unit vacancies occur, one knows where and, more importantly, to whom to go.

5. Maintains current rosters of all Army Reserve chaplains living within the ARCOM, both unit and RCPAC chaplains. He maintains a roster of ARCOM units that have assigned or attached chaplains and chaplain assistants, and keeps Headquarters, Army Readiness Group; Headquarters, Army Readiness Region; and Headquarters, U.S. Army notified of all changes.

6. Maintains files, records, property and reports pertaining to the ARCOM chaplain's office.

COORDINATING SERVICES

Under this heading I list all those coordinating duties with chaplains and headquarters outside the normal chain of command, such as staff chaplains, Army National Guard and Post chaplains of Active Army installations; and coordination with the civilian religious community and clergymen.

1. Maintains liaison with staff chaplains, Army National Guard, and cooperates in the mutual assignment and transfer of chaplains between Army Reserve and National Guard for career development of chaplains.

In the past year, three of our ARCOM unit chaplains transferred to the State National Guard because of career promotion opportunities or because of convenience to drill location. The ARCOM chaplain and National Guard chaplain can work together in alerting each other to available chaplain personnel and opportunities.

2. Serves as the professional communication link between U.S. Army chaplain and subordinate unit chaplain personnel.

When the Army chaplain is looking for specific denominational chaplains to serve as site support chaplains for

extended tours of ADT in the summer, he usually checks with the ARCOM chaplain for recommendations and determination of availability.

3. Coordinates requests from active Army installations for reserve chaplains to conduct military funerals.

During Viet Nam this was a major responsibility. We are all thankful that this is a function we perform much less frequently now; but we still receive occasional requests that we conduct military funerals. Several months ago an active Army installation called several nearby reserve chaplains, all of whom had previous engagements, and then called me for my recommendation. I was able to inform them of a new reserve chaplain who had just moved into the area, and he was able to take the service for them. This function also includes keeping up-dated rosters of reserve chaplains mailed to the active Army installations within the ARCOM area. Coordination and good will is also enhanced by staff visits with the Post chaplains whenever in their vicinity; and I visit the Post chaplain in our ARCOM area at least annually.

4. Develops and maintains liaison with the civilian religious community, within the ARCOM area, to include clergymen of all faiths, denominational officials and seminary faculty and staffs.

I have had appointments with Roman Catholic Bishops explaining the Army Reserve chaplaincy and enlisting their support for recruiting Catholic clergymen for the reserve program. I have visited many seminary presidents and deans in explaining the Staff Specialist Seminarian program and leaving them copies of the current DA Pamphlet 165-2, "The Chaplaincy — maybe it is for you . . ." I have had numerous interviews with interested seminary students. It is important to remember that we do not have the prime job of recruiting chaplains for active duty; that is the function of the denominational endorsing agency. However, we can interest young men in the chaplaincy as a career, either active duty, or reserve; and then can encourage them to pursue their choice through their appropriate denominational channels. Within the past five

months, I was successful in recruiting a fine young pastor for the Army Reserve chaplaincy program. He has received the endorsement of his denomination, and by the time you read this, he will have received his commission and be serving a reserve unit within our ARCOM.

Numerous inquiries about the Army chaplaincy are directed to the ARCOM chaplain; he can serve as a facilitator between applicants and the Army Chief of Chaplains office, and help applicants complete the forms properly, in securing the required physical examination and with similar details.

This function also includes responding to inquiries from the civilian community which require chaplain investigation, counseling and/or assistance.

PASTORAL SERVICES

Here are listed those duties normally associated with the pastoral role of a clergyman, such as conducting worship services, preaching, counseling and pastoral calling.

1. Plans and conducts religious services for personnel within the ARCOM headquarters and, whenever feasible, for personnel of subordinate units.

Whenever our headquarters drills on Sunday, I try to be there to conduct worship services. Whenever our headquarters goes to the rifle range for our annual qualification tests, I take a day of vacation from my civilian pastorate to be with the troops that entire day, and to provide a worship service right after we arrive at the range.

2. Provides counseling services for members of the command headquarters and subordinate unit personnel.

The longer a chaplain is in a unit, the heavier this load becomes. I have had counseling cases in the ARCOM headquarters that have covered a variety of situations: premarital counseling; family problems (parent-teenager, husband-wife); alcoholism; drug misuse; vocational change; hospital calls; funeral and bereavement counseling — in short, the entire range of problems which any pastor faces in his civilian pastorate. The Army Reserve program, how-

ever, provides a rare opportunity to contact individuals who are not related to any organized church and to minister to them. The motto of the Army chaplaincy, "To bring men to God and God to men" well sums up the ultimate goal of much of our counseling. We try to help individuals come to the point where they can receive the resources and strength of God to help them cope with their situations.

A unique form of counseling comes when the chaplain meets with a soldier who is applying for a discharge as a Conscientious Objector. The chaplain is guided by the provisions of AR 135-25, and he can prove a great asset to the command as he helps the applicant examine the sources of his belief and provides the commander with an evaluation of the sincerity of the applicant's belief.

3. Conducts weddings and funerals for members of the command when requested.

I have conducted wedding services for three members of our command within the past few years, including the marriage service of one of my subordinate unit chaplains. When our retired ARCOM Commander died suddenly of a heart attack, I was able to counsel his widow and conducted his funeral service, including a military committal with full military honors.

Thus, the pastoral job of the ARCOM chaplain is as varied and as rewarding in terms of opportunities for service as a civilian pastorate. Although as Staff Chaplains we are primarily involved in personnel and administrative functions, we do gain opportunities to minister in the name of God.

4. Performs other pastoral tasks as opportunities are discovered.

In the past year, I was able to add a religious literature display rack to our ARCOM entranceway (see photograph). It came about as follows: The hardware store in my hometown was discarding a merchandise display stand that was all rusty and run-down. I salvaged it off their loading dock; my church custodian painted it with a rust-preventative paint; my church secretary painted an attractive sign inviting soldiers to use the literature; and my congregation's

Chaplain (LTC) Edward W. Sensenbrenner and his assistant, Thomas Tarpy, pictured with their display of religious literature at 83rd ARCOM HQ.

Evangelism Committee chairman authorized a moderate amount of money from our church budget to be used for purchasing literature to keep it filled. For $25.00 one can purchase an amazing amount of material from the American Bible Society. Our church feels this is an effective means of outreach, and the literature actually disappears more quickly from our ARCOM literature rack than it does from the one in the narthex of the church! So an ARCOM chaplain can reach out in evangelism.

- SUMMARY

All of the ARCOM chaplain's functional areas: staff services, coordinating services and pastoral services are important. They provide opportunities for a challenging and rewarding mission and ministry within the Army Reserve.

THE END

Preaching Clinic

By James T. Cleland

ON BEING HEARD, GLADLY

THIS article first stirred into life at an installation service in the Covenant United Presbyterian Church in Durham, North Carolina. That service was one of the most joyous, worthwhile, memorable events that my wife and I have attended. It was presided over by a woman, probably an elder, with a quiet decorum, as she read the lessons, offered the prayers, made the necessary announcements, all in a voice marked by clarity and dignity. The minister-elect had two fellow-classmates with him, all Blacks, all having graduated from Princeton Seminary. One of them charged his brother, pleading with him to forget his Princetonian jargon, and to speak to folk with great simplicity. As an example of what his reverend brother should *not* do, he told this story: a recently installed minister, at his first kirk-session meeting, recommended that the first item of business be the pur-

chase of a chandelier. After some discussion, the idea was turned down unanimously. Disappointed, the young minister went home. An old elder called on him next morning and explained why the vote had been so negative: "First, none of us can spell 'chandelier.' Second, none of us can play it. Third, before you came, we had unanimously decided that what the damn place needs is more light." There was hearty laughter, but some looked shocked at the use of such a "damn" from the pulpit; a few did not think they ought to laugh out loud in church. But it soon became obvious that everyone saw the point and rejoiced in it. My wife whispered: "We ought to have that man preach in the Duke pulpit." He knew what he was talking about. More important, his hearers knew what he was talking about.

Support for this point of view comes from none other than Professor William Barclay of Glasgow who, along with Professor James Stewart of Edinburgh, are the two Scots ministers best-known in the U.S.A. Life and Work, the magazine of the Church of Scotland, has an article on "Willie Barclay" in its September issue. Here are the first two paragraphs:

Willie Barclay says he owes it all to an old woman — that marvelous and unique ability of his to communicate Christian teaching, whether in print or on the T.V. screen. She lived alone in a single-end in his only but much-loved parish of Trinity, Renfrew. When she took ill he visited her for a whole winter until she was well again. Then, after the manner and privilege of old Scots womenfolk, she said to him: "When you've been here, talking to me, and sometimes putting up a wee prayer, it's been grand and I've understood every word you've said. But man, when you're in yon pulpit on the Sabbath, you're awa' o'er ma heid!"

He was so disturbed by his failure to communicate to this simple, Christian soul — and who knows how many others — that he radically re-examined his whole teaching and preaching methods. Chiefly, he turned to the stories Jesus told which the common people heard so gladly. As a result, you and I, with a whole host of people right round the world, have been enriched by this man to whom the General Assembly accorded one of the only three standing ovations it has given since the

end of World War II. (p. 14)

And here are the last two paragraphs:

> The stories, the illustrations, taken straight out of everyday living, the flashes of humour, the easily-forgotten but brilliant scholarship behind the straightforward teaching, all these, plus his enthusiasm, his conviction, spill out over all he does, to wash, in turn, over us. All these and one vital thing more — his profound love for the Jesus he seeks to share with others. This is what floods from book and screen, so that, through his totally dedicated personality, the common people again hear his Master, gladly.
>
> What an immense debt we owe to that old woman of Renfrew! (p. 15)

Maybe it behooves us to examine our sermonic efforts in the light of this approach to preaching, though many of us will be Junior Varsity compared with these Black Princetonians and Willie Barclay. Such sermons demand of the minister commitment and time and work and self-sacrifice and a big dictionary and good vocal cords and pastoral visitation and a love for people and a well-perused Bible.

WHEN Jesus went off by himself at night, do we reckon that he just slept? Or, did he mull over his parables, finding joy in style, a style that would open people's ears, and then their hearts, and, finally, their whole lives to him — a style that would be "understanded of the people"? Did they come to recognize that *he* knew what he was talking about, and that *they* knew what he was talking about? Did they grasp that he cared for them so much that he prepared for them with care? He doesn't seem to have been one of those "open your mouth and the Lord will fill it" spontaneous sky pilots. The parables and the occasional sayings are too clear-cut and refined and polished to be off the cuff — even off a divine cuff!

I am glad that my wife and I attended that service of installation. For too many years, we have had few chances to sit together in the pew. Moreover, whatever you think of this article, I shall carry with me as long as I live the memory of that chandelier, and I shall chuckle over it, and it will maybe prevent me from preaching sermons filled with gobbledegook or bafflegab or both. THE END

Christmas with UN Forces in Suez:

Among the Canadians

By D. R. Blair

IT IS difficult to interest anyone in Christmas when it has passed. I recall a summer visit to Santa Village in New Hampshire and my abrupt wish to escape over a barbed wire fence to get away from there quickly. However, there were a number of moments at Christmas last year which left an indelible mark on me and, I understand, others of the Canadian Contingent here in the Middle East.

The sun abruptly appeared as a red ball rising in the sea of sand of the Sinai. It was the morning of Christmas Eve. Nothing stirred among the rows of tents of the Rabah Canadian Signals Detachment. Then, from a tent came a young soldier in combat trousers and turtleneck sweater. He came over to the jeep on the hood of which stood a silver chalice and a silver plate. As the sun burned away the faint signs of frost on the tents, the soldier stood to receive the holy sacrament. When he had departed two

other soldiers came walking through the long shadows cast by the tents. Then another came when they departed. He stood to receive the sacrament in the chill morning air with tears rolling down his face. Then others came. One came who, the previous night, had been disturbed that this was the first time in his life he would not be able to go to his priest to receive his Benediction. After the sacrament a heavy load seemed to ease from his shoulders when he was given his Blessing. (Father Richard, our Roman Catholic Padre, was going to Rabah at New Year's, the traditional time such Blessing is given, so he will be twice Blessed.)

IN ISMAILIA at noon on Christmas Eve all was still in this attractive modern city on the Suez Canal. The city was relatively deserted except for Egyptian and United Nations troops. I was standing talking to a radio technician when abruptly the calm was broken by carol singing from trucks rolling up the street. The second half of the Ismailia Signals Troop, some thirty men, had arrived to share Christmas with their buddies. They had sung all the way from Cairo. Some time later a Holy Communion Service was held in one of the bedrooms on the floor of the building assigned to Canadians. This was a profoundly sacred moment — in spite of the picture on the wall which, because of the nature of the moment, no one was aware was there.

A group of servicemen were seated at rows of tables in the marguee tent complex. The white plastic cloths on the tables reflected the light from the candles on the tables. The kitchen staff had wrapped foil on bottles to make candle holders. A row of five blazing camp stoves down the middle isle gave additional light and welcome heat. It was midnight Christmas Eve in Camp Shams, Cairo. Nine candles glowed on the altar in holders crafted by the engineers. A large Christmas tree stood unlit to the side of the altar but the candlelight caused the tree decorations to glow. Near the conclusion of the service the serving of the Holy Communion began with the breaking of a long slender loaf of bread. The loaf would not break easily, but it did and in the sacred tension of the moment it seemed that the Christ's life was abruptly released to the assembled. Fol-

lowing the service there were shared Christmas greetings, coffee and refreshments and many lingered until 2 a.m. A United Nations officer and his wife from Holland said this erased the impact of former Christmas Services in great cathedrals, for this one, held in a tent, suggested the humbleness of Christ's birth. Father Richard's service in another tent was also crowded, and the size of the Protestant Service could be partially accounted for by the fact that some men arrived at the wrong tent.

With the Swedish Battalion

By Carl Gustaf Hjalmarsson

". . . AND peace on earth . . ." I had a strong feeling that peace is indeed still possible when I, as chaplain of the Swedish UN battalion, visited our positions between the Israeli and the Egyptian forward defense locations on Christmas Eve, 1973. My vision of a global peace came as I stood where the two enemy forces lay closest to each other. On this memorable Christmas Eve, warmed by the strong Middle East sun, the UN conciliation effort led soldiers from both camps to leave their trenches — and their weapons — and to meet in "no man's land" as brothers, shaking hands and wishing each other and the Swedes who followed them a happy new year. It was an unforgettable picture and was unquestionably the climax of all my impressions of the Christmas celebrations of the Swedish UN community in the Middle East.

Our Christmas observances, planned by myself, began in the early morning of Christmas Eve when some of the troops and I paid a visit to all Swedish positions in the Ismailia area. At each emplacement the men assembled for a short prayer, the reading of the Christmas Gospel in Luke 2, and the singing of well known and loved Christmas hymns. Through the kindness of the Roman Catholic parish

Santa comes to the Sinai! A member of the Swedish Battalion squints happily into the sun as he prepares to open his gifts. Santa appears to be feeling the desert's heat.

At a morning formation Chaplain Carl Gustaf Hjalmarsson reads the Christmas Gospel to Swedish troops.

in Ismailia we were allowed to use the wonderful church of St. Francois de Sales, as we are each Sunday, for our Swedish Christmas service. The main portion of the battalion, about 300 men, took part. The service was also covered by a large number of journalists and TV people from many countries. In my sermon, received in some instances with emotion by the young soldiers, I tried to point out that the content of the Christmas Feast, the meaning of the Christmas Gospel are the important things, not the outward forms. In the prayer of peace we were united with our loved ones in Sweden, despite the distance between us.

After the service, which followed the usual Swedish order, a handful of men and I crossed the Suez Canal to the neighborhood of El Qantara, where, in the sand of the Sinai desert, an outpost of the Swedish UN battalion is situated. In tents in the desert camp, less than a hundred miles from the place of Christ's birth in Bethlehem, the battalion commander and I spent what was left of Christ-

mas Eve. Before the dawn, at about 5 a.m. we had our traditional early service on Christmas morning — lighted only by the flames of torches. It was an hour to be cherished as we sang the beloved Christmas carols in celebration of our Savior's birth. Many of the men who shook my hand and wished me a "Merry Christmas" after the service did so with tears in their eyes. We had celebrated Christmas Eve in accordance with Swedish tradition which included a Christmas tree and a complete Swedish Julbord, or Christmas table on which nothing was missing.

THE Swedish battalion, having a variety of assignments, has a small detachment in Cairo. As chaplain, I resolved to visit every soldier in the battalion during the Christmas period, and therefore I went to the Swedish camp in Cairo, many miles from the desert camp of El Qantara. There in a large tent I held another Christmas service. The civilian Swedish colony of Cairo was also invited to participate with our UN personnel, and many accepted. Thus, the Swedish battalion "kept the Christmas Feast" — amidst danger and far from loved ones and home. In much the same fashion other members of the "UN Family" in Egypt did likewise, each celebrating Christmas after their own ancient traditions.

Like Swedbatt, all the UN contingents have their own chaplains. The Austrian unit is grouped beside the Swedes, which facilitates collaboration between the Austrian chaplain, and this is not hindered by our confessional differences — he being a Roman Catholic and I a Lutheran. Contact with the Finnish chaplain is more difficult because of the distance to Suez where his units are. However, he speaks Swedish, and therefore our meetings so far have been most pleasant.

THE chaplains here all agree that in the initial period our main problem has been in adapting ourselves. Some men in my own battalion haven't yet fully realized the problems associated with being so far from home for seven months — despite the fact that all volunteered for this duty. For some the process of adapting to a very different milieu has been too difficult, and they have had to be sent home. One

of my duties is to advise the personnel section in such cases.

The soldiers who can tolerate the difficult circumstances of our work usually have an appreciation of the importance of our mission. The UN approach to operations frees its soldiers to concentrate upon their own particular task, and this is important from a spiritual advisor's point of view. Their ability to maintain their neutrality, indispensable to our mission, is admirable.

The Swedish battalion performs its allotted task aware that this UN effort has saved many lives which would otherwise have been lost in a meaningless war. The basis for it all is our confidence in the United Nations.

With the Finnish Battalion

By Timo Hänäläinen

CHRISTMAS in the ruined town of Suez was an extraordinary experience. Finnish Christmas food and Christmas trees with candles created as homelike a feeling as possible. Divine services were held in each unit and in the outposts; the Christmas Gospel was read, and Finnish psalms and carols were sung.

The personal care of souls, prayer meetings, and regular Divine Services form the base of the Finbatt chaplain's work, both in the units and at the forward positions. The men's attitude toward religion and the chaplain and his work is positive, and the chaplain is always a welcome guest among them. Relationships with both the Egyptians and the Israelis are good; this is best shown by the common program evenings where both UN and either party contribute to the program. Men from other contingents have also participated in these occasions by offering national programs. The mail service to Finland is good, and Finnish newspapers and magazines arrive regularly. THE END

A History of the Bethel Flag

By George Duncan Campbell

THERE were many early attempts at the spiritual improvement of seamen, but the first organized effort occurred in 1779. In the Fall of that year troops were stationed in Hyde Park, London to maintain the peace of the city which was endangered by political agitation and riots. The moral corruption of these troops soon aroused some benevolent individuals of London who attempted to reform the soldiers by distributing the Scriptures.

As a result, the first Bible Society was organized in 1780 and was expressly designed to circulate the Bible. This Society soon caught the attention of the clergy and other persons of various denominations who preached and held meetings to promote its efforts. Before long, the Society was ministering to the seamen of the British Navy, fishermen and mariners from all corners of the world. In 1804, the Bible Society changed its name to the Naval and Military Bible Society which over a period of sixty years (1804-1864) distributed 360,000 copies of the Scriptures.

However, these first organized efforts to meet spiritual needs were not adequate to reach out to the increasing number of seamen. On June 22, 1814, Zebulon Rogers, a shoemaker employed on board the colliers on the Thames River held the first prayer meeting

on board the vessel *Friendship*. More meetings were held on other ships, and these soon caught the public's attention. As a direct result of these numerous prayer meetings aboard ship, it became necessary to adopt some kind of signal to signify which vessels were holding prayer meetings. Since the meetings were held mostly at night, a lantern was hoisted at the masthead. But as winter dissipated and the prayer meetings were held before dark, another signal became necessary. Zebulon Rogers designed a flag having a blue ground with the word Bethel in the center and showing a red star rising in the East. The Bethel flag was first hoisted on Sunday afternoon, March 23, 1817 aboard the ship *Zephyr* moored on the Thames River. Later, a dove with an olive branch was added to the Bethel flag. The prayer meetings on board ships soon became known as Bethel meetings, in effect floating chapels where seamen could meet for divine worship.

On Friday, June 22, 1821, for the first time in America, the Bethel flag, a gift from the London Bethel Union to the port of New York Society, was hoisted at the masthead of the ship *Cadmus*. THE END

Prisoner Visitation and Support Committee

By D. Wesley Brown

THE person who has probably seen the inside of more stockades, brigs and military prisons than anyone else, has interestingly enough, never been in the armed forces. He is the Reverend Robert Horton, founder and National Visitor for the Prisoner Visitation and Support Committee. Bob Horton has also been inside nearly every federal prison in the country, as well as many state and county confinement facilities. For Bob Horton, visiting prisoners is a special calling that demands as much time as any of the parishes that he served prior to his retirement in 1967.

Bob Horton's prison visiting began during World War II, when he visited conscientious objectors both in camps and in the prisons. He has been a prison visitor ever since, but his visitation work had to be a sideline for many years. Upon his retirement, Bob made prison visiting his own,

full-time special ministry. Despite meager resources, he began to make the circuit of federal prisons, visiting men confined for violations of the draft law — war resisters with whom Rev. Horton, long a pacifist, was profoundly in sympathy.

Before long, Bob found support for his ministry. In 1968, the Fellowship of Reconciliation, the Central Committee for Conscientious Objectors, and the National Service Board for Religious Objectors (now NISBCO), agreed to form a committee to back Bob's work, and each contributed $500.00 to help cover his travel expenses. The War Resisters League soon joined the committee. In 1969, the United Presbyterian Church became the first major religious denomination to join the Prison Visitation Service, as the organization was then known. Now, PVS is sponsored by eighteen agencies, including nine Protestant denominations as well as the Jewish, Catholic and Episcopal peace fellowships.

INITIALLY, PVS had two purposes. The first was to work closely with the Central Committee for Conscientious Objectors to support its ongoing visitation program for war resisters in federal prisons, and to provide a combined expression of the founding groups' concern for those men and women. The second was to set up a similar visiting program for war objectors in military confinement.

Negotiations with the Pentagon and obtaining approval of the first PVS visitors took well over a year. But the result was permission from the Pentagon to appoint twelve visitors in various parts of the U.S., who would be allowed to visit military prisoners who had expressed their opposition to war. In the years since, PVS visitors have seen hundreds of GI's in stockades and brigs around the country, and at the U.S. Disciplinary Barracks at Fort Leavenworth and the Naval Correctional Center at Portsmouth, New Hampshire.

PVS has not always had smooth sailing. Prisoners are no more highly regarded in military society than in civilian life. In addition, PVS visitors wanted to see war objectors, GI's whose beliefs made them at best anomalies in the military, and who were often seen as threats to every aspect

of the military mission. War objectors are not locked up on charges of "conscientious objector beliefs" — there is no such crime. Instead, they are AWOL's, or they have violated orders, or have been charged under Uniform Code of Military Justice Article 134 for acts deemed in some way prejudicial to good order and discipline. It was no wonder that confinement officials, and often chaplains as well, threw up their hands when PVS visitors came to call, and resisted the visitors' attempts to call upon war resister prisoners.

But Bob Horton and the others persisted. They were there, they said, to provide a ministry. They could understand the officials' reluctance to admit outsiders; they could understand a military man's antipathy toward war objectors. But the visitors emphasized that they wanted only to provide simple services, along with sympathetic, personal contact with the outside, for the prisoners. Many of the PVS visitors were clergy, which helped officials to understand the pastoral nature of PVS's work, and which provided common ground on which to speak with reluctant chaplains. The barriers began to come down, as all concerned learned to trust each other.

Contact with prisoners, both federal and military, has changed PVS's understanding of what its ministry means. Most important, we have learned that most prisoners face the same kinds of problems, regardless of their beliefs or the actions for which they are confined. As a result, we would like to be able to visit with any prisoner who wants to see a PVS visitor. We would also like to be able to appoint more visitors. Twelve people, eleven of whom must be part-time volunteers, cannot begin to perform the ministry to prisoners that is necessary.

But, whether or not those changes occur, the style of PVS's ministry will remain essentially the same, for it is a style that meets some of the most basic needs of military prisoners.

THE simplest, most important need which any prisoner, and especially a military prisoner, has, is for a warm, human contact with the outside world. All GI's are somewhat isolated from civilian life simply by virtue of being

in the armed forces; GI prisoners are further isolated by fences and padlocks, by restrictions on correspondence and visiting, and by the fact that they are even lower than privates in the military scheme of things. Many are further isolated because of their feeling that the military has wronged them, and that no one in a position of military authority — and this may even include chaplains — is to be trusted.

The PVS visitor is a civilian, a link not only with the world outside confinement, but with the world beyond the military as well. And the visitor in no way represents military authority, but only the active concern of many of the country's major religious communities. These two important facts often make the PVS visitor unique in a prisoner's confinement experience and can cause many barriers to melt. Thus, the visitor and the prisoner can quickly begin to relate on a simple, person-to-person level, especially because the ability to be warm and human is one primary qualification for PVS visitors, as it is for chaplains.

Also like chaplains, PVS visitors are not just nice people, important as being nice people is. They are, in a real sense of the term, ministers. They listen responsively and sympathetically, and then do more. If a prisoner is having trouble communicating with his family, the visitor will try to help, if asked. Where rules permit the visitor may order a book or magazine which the person in jail would like. Perhaps a family member is coming to visit, but doesn't know the area, and has little money and no place to stay. The visitor may help the prisoner's family find a place to stay, perhaps with a family from the visitor's church, and may provide or help find transportation to and from the stockade or brig. Meeting this range of personal needs is an important PVS goal, although what a visitor can do in these areas of course depends on time, resources and the number of people in the community who are willing to provide some assistance.

GI's in confinement often ask for assistance with legal problems, discharge processing and similar concerns. In most cases, the PVS visitor can help best simply by helping and encouraging the prisoner to follow the military procedures and channels already available. The visitor may

suggest an appointment with the chaplain, for example, or a social worker. Occasionally, it is necessary to go farther, for established channels and procedures do not always flow as they ought to. When that happens, the visitor might personally bring the problem to the attention of the chaplain or someone else in a position to be helpful. In doing so, the visitor seeks to be as sensitive to the chaplain or official as to the prisoner's needs, for the goal is to find a solution to the problem, which requires cooperation on all sides.

THE results of PVS's special ministry is an improved situation for prisoner and prison alike. For the prisoner, constructive, human contact with the outside relieves the harsh bleakness of life in confinement. The visitor's simple, but tangible and important, efforts to meet a prisoner's special needs can help further. Perhaps most important is the visitor's attitude, demonstrated in small ways, that each confined GI is a valuable person, worthy of respect.

From the stockade's point of view, one important result is that the prisoner may become less tense about his confinement, and thus less likely to have disciplinary or adjustment problems. Further, PVS visits may lead to a prisoner's finally seeking help through the military channels and procedures he had previously shunned. On the other hand, a visitor's services may also ease the burden for already overworked chaplains, counselors and social workers.

One additional possibility is worth mentioning. PVS visitors approach confinement facilities and prisoners from a non-military perspective oriented toward the needs and perceptions of prisoners. In addition, some visitors and PVS board members have now had years of experience in this special ministry. When chaplains or others desire it, PVS visitors or board members are happy to share their insights and experiences, and to listen as well, so that the perceptions and sensitivity of all concerned can be heightened. Conversations on that level often take place between visitors and chaplains before or after visits. In one place, the PVS visitor spoke at a meeting of all base chaplains. Perhaps that experience could be repeated in many other places.

Thus, PVS's ministry can be an important back-up to the chaplain's ministry. That is highly appropriate, and not only because of PVS's religious sponsorship — chaplains have often provided important assistance to PVS visitors. I will close by listing some of the ways chaplains have helped or could help, in the hope of encouraging new steps toward a constructive, mutually beneficial relationship between PVS and the chaplains who are also ministering to military prisoners.

- A chaplain can assist greatly simply by interpreting PVS's ministry to confinement and installation officials, and encouraging cooperative responses to a PVS visitor's efforts.
- Chaplains can tell prisoners about the PVS visitor, especially if a prisoner is far from home and receives no visits, or if he has expressed war objector beliefs. Likewise, the chaplain can also notify visitors of prisoners who might appreciate a visit.
- When a PVS visitor comes, a chaplain can help to arrange a setting for visits.
- A chaplain can help the PVS visitor find people in the local community who will be willing to help provide hospitality and transportation for prisoners' visitors, and other services.

THE END

What Shall I Call You, Sir?

By Kenneth R. Strom

IT WAS a cold wintry day for a convocation at the Army Chaplains School at Harvard University in January, 1943. Gathered in the musty theater-lecture hall were about 450 chaplains of all major faith groups. Most of us were brand new first lieutenants, so new we hoped we would not meet enlisted men on the street and be forced to salute. Chaplain William D. Cleary, Commandant, who looked the part of a five-star general in his Army uniform with Sam Browne belt, was giving us a lecture on the conduct of a chaplain. He reached up to the lapel of his coat and pointed to the cross and said, "Gentlemen, remember this is always the symbol of your rank. You are chaplains! You are to be addressed as chaplains, not as 'Reverend,' 'Father,' 'Pastor,' 'Doctor,' but always as 'Chaplain' — the only exception being a parishioner of your own faith who in personal conversation wishes to use the title familiar to him." Then reaching up to his shoulder he said, "You are never addressed by your rank. Many of you are lieutenants. I happen to be a colonel. That is your meal ticket and it happens that I eat more than you. Your rank is on your lapel and we are all equal. When your men begin to call you by rank it may mean they have lost regard for you as their chaplain."

As I recall, we were all very impressed and pleased.

Maybe it was because most of us were lieutenants and needed an ego boost. But the lesson was well taken. Rank and promotion is and was a necessity in the military establishment. Titles peculiar to our denominational background are part of the social heritage in limited circles. But in the military and in the Veterans Administration (in other words, in large governmental institutional settings) the very best title is that of "Chaplain." It immediately identifies us as belonging, and yet accepts and recognizes our divine calling. It places us in the fellowship of the brotherhood. I believe it was the late Pope John XXIII who suggested his fellow priests call him and each other "brother" since this is the kinship we have in the spirit. To the establishment in which we work, Chaplain is the most meaningful word. In the days of World War II we often titled ourselves Chaplains and following our names indicated our major faith relationships.

I WAS recently sorting out papers and letters I received in 1942 and 1943 from Chaplain Arnold, then the Army's Chief of Chaplains and a Major General, and from some of his staff members. All of them were signed simply "Chaplain" without so much as a designation of rank. There was something beautiful and great about that. What has happened to the practice?

In the Veterans Administration, where I now serve, and in the military from which I recently retired after thirty years in the Reserve, I have noticed many chaplains call themselves, or encourage others to call them by such titles as Colonel, Major, Doctor, Monsignor, Reverend, Pastor, Father, Rabbi, etc. — all good titles, but what has happened to our brotherhood? There are many with these civilian ecclesiastical titles who come into our hospitals, bases, camps and ships. Usually they are outsiders come to serve specific individuals. But if you are a chaplain you belong to everyone in the unit, hospital or ship as a servant of God. I opt for the title *Chaplain* whatever other title may be appropriate in other circles — be it earned, donated or purchased. Whether we display a big "meal ticket" or a small one, *Chaplain* speaks of the brotherhood of service we share on equal footing.

THE END

The General Commission at Age 57— The Challenge of Renewal

By Norman G. Folkers

TIMES CHANGE, and organizations must change with the time or risk extinction. Such was the premise of a special Task Force in its six-month study of the purposes, functions and priorities of the General Commission on Chaplains and Armed Force Personnel.

The results of the study dominated the agenda of the Commission's fall meeting held in Washington on October 15th. In all, nine recommendations were proposed by the Task Force and approved by the Commission.

The first of the recommendations moved that *The LINK* magazine be discontinued as a Commission publication. Born in 1943 as a war baby, *The LINK* quickly shot up to a mammoth 400,000 circulation. During the postwar years, it underwent a number of style and content changes and a readership that rose and fell with the size of the military forces. Its last press run was near 25,000 copies.

Escalating cost of production was cited as the primary reason for the cessation. For several years, the magazine was increasingly subsidized by the Commission.

The Task Force announced at the same time that a tentative arrangement had been made with *The Upper Room* to combine *The LINK* with its subsidiary publication, *alive now!*, beginning in January 1975. The Commission's ap-

proval made the deal firm, and the staff was instructed to complete the transfer.

The CHAPLAIN magazine came in for considerable attention too. The Task Force not only reaffirmed the need for its continuance, but strongly recommended that "special attention be given to strengthening its character as a professional journal."

In the wake of this action, the editorial staff has already begun some overhaul procedures. An editorial advisory board of chaplains has been established — a "first" in the history of the publication. Beginning in Spring 1975, most issues will feature dominant themes, which have now been projected for a three-year period. The size of the journal will change too, from its present "pocket digest" size to the standard 6″ X 9″ professional journal format.

New Field Visitation Program

The Task Force proposed a major change in priorities for the Commission's three-man professional staff. In effect, the report said that more staff attention should be paid to chaplains at their duty stations. While interested in all 1436 chaplains from Commission-related denominations, the concern was directed particularly toward one special group. These are the 315 chaplains from 24 member denominations which do not have full-time endorsing agents. The Commission endorsed the priority — initially on a one-year trial basis. The staff was told to begin a systematic program of field visitation starting in January 1975.

Several low-key, but highly significant Commission activities were also up-graded in the Task Force list of priority recommendations.

One of them commits the Commission to a "continuing study of questions pertaining to the Constitutionality of the chaplaincy and related church/state issues."

The report noted that while no definitive court ruling has yet been made on the Constitutionality question, there are continuing pressures toward that end. Through its Washington office and staff, the Commission will monitor all such issues and be a clearinghouse of information for its members.

In a related matter, the Task Force recommended expan-

sion of the Commission's specialized library of chaplaincy-related materials. The report informed the Commission members that their library has a more comprehensive collection of materials in this area of study than does the Library of Congress. It is a repository of many original documents, as well as all known and available published works on the chaplaincy. The collection is now housed in the Study Center at the Commission's Washington headquarters, and is open to researchers and scholars. As a priority project of the Commission, the library is assured support for continued acquisitions and equipment.

A Revalidation of Purpose

As a preface to its recommendations, the Task Force outlined 13 specific purposes and functions of the General Commission on Chaplains which it termed "valid and needed under today's circumstances." Many of the items are functions which the Commission has performed throughout its history, such as ecclesiastical endorsement of chaplains on behalf of denominations which request it.

Increased stress was placed on the *advocacy* function, providing the Commission members the opportunity to speak with a united voice in matters involving the chaplaincy. The Task Force saw the Commission as an *umbrella,* big enough to cover many denominations in these special shared concerns, but without compromising the autonomy of any of them.

A *pastoral* role was included in the list of functions, whereby the Commission can extend an overall concern on behalf of the churches to both chaplains and lay service-people. This re-vitalized concern became the basis for the Commission's action to expand its field visitation program.

In listing these functions, the Task Force took care to include in all considerations the chaplains of the Veterans Administration as well as those of the military services.

As it enters the 58th year of its history, the General Commission on Chaplains and Armed Forces Personnel has reassessed itself. It has determined to retain and update the most useful part of its past and leave the rest to the archives. With new priorities and tasks, it has entered an era of renewal.

Chiefs of Chaplains and Endorsers Exchange Views

By Edward I. Swanson

THE THREE CHIEFS of chaplains, meeting jointly as the Armed Forces Chaplains Board, were hosts to approximately 30 endorsing executives at a conference at the National War College, Ft. McNair, in Washington, D.C. on November 14 and 15.

The 24-hour meeting began with a luncheon at the McNair Officers Club after which the endorsers were welcomed to the War College by its Commandant, Vice Admiral M. G. Bayne, USN. Four members of the faculty presented brief lectures. Dr. Harlan B. Moulton offered some "Perspectives in Arms Control;" Lt Col Raymond A. Karam, USAF, dealt with "The Energy Crisis;" Lt Col Leon D. Bieri, USA, spoke on "The Changing Role of Force and the Professional Military Man;" and Col John Schlight, USAF, described his course on "Professional Ethics." An extended question and discussion period followed.

Following dinner at Ft. McNair, the Rev. Gerald E. Kuhn, Chairman, Armed Forces Commission, Lutheran Church, Missouri Synod, addressed the chaplains and their guests in a whimsical yet devotional vein. While referring to himself as a "member of an endangered species," he summoned the group to a new appreciation of its joint task of providing a ministry to millions of service personnel and their dependents.

Reconvening on Friday morning, the chaplains and civilian representatives met in small groups to discuss topics of mutual concern. The Chiefs requested and received the endorsers' views on such topics as the "shape of seminary training in the years ahead," the "skills and knowledge needed to confront a variety of

new tasks being faced by chaplains," the "ministry to institutions and organizations," "the role of the chaplaincy in our nation's bicentennial observance," "the chaplain's role in social actions," and "the chaplain's connection with his church." Each discussion group devoted considerable attention to "the chaplain and his church." Of great interest were the provisions of the so-called DOPMA legislation, the Defense Officer Procurement and Management Act currently being drafted for Congressional consideration. When enacted, the new law will place all the staff specialty branches on the same footing. A major provision will require all officers to achieve Regular status by their eleventh year in order to be continued on the active roster. Chaplain Hyatt, Army Chief of Chaplains, stated that this legislation will greatly strengthen the role of the churches and will demand that they regularly review each chaplain's endorsement. The new law will also enable the churches to more effectively evaluate the readiness of clergymen in the inactive reserves. Passage of this complex legislation is expected sometime in 1975 and possibly early in 1976. Reports were given to a plenary session by each group's facilitator.

The endorsing executives and the chiefs of chaplains meet in the Fall and Spring of each year with each group taking its turn at being host and arranging the program. The next session will occur on March 13-14, 1975 in the Washington, D.C. area at a place to be announced. Endorsing executives based in Washington are serving as an arrangements committee.

Arrangements for the Ft. McNair meeting were made by the Executive Director of the Chaplains Board, Captain Alfred R. Saeger, Jr., CHC, USN.

Participants were the respective chiefs of chaplains and their deputies and staff members: Chaplain (MG) Gerhardt W. Hyatt, USA; RAD Francis L. Garrett, CHC, USN; Chaplain, Maj Gen, Henry J. Meade, USAF; Chaplain (BG) Thaddeus F. Malanowski, USA; CAPT James J. Killeen, CHC, USN; and Chaplain, Brig Gen, Thomas M. Groome, Jr., USAF. Staff members as follows: Chaplain (COL) Orris Kelly, USA; CAPT Robert W. Radcliffe, CHC, USN; Chaplain, Col, Raymond Pritz, USAF; Chaplain, Col, Richard D. Miller, USAF; Chaplain (COL) Harold C. Lamm, USA; Chaplain (COL) James J. Murphy,

USA; Chaplain (LT COL) Claude E. Moorefield, Jr., USA; LCDR Thomas W. Kuhn, CHC, USN; Chaplain (LTC) Wendell T. Wright, USA; CAPT Alfred R. Saeger, Jr., CHC, USN.

Civilian participants included: Dr. James J. Alexander, The Presbyterian Council for Chaplains and Military Personnel; Dr. A. Ray Appelquist, General Commission on Chaplains and Armed Forces Personnel; Dr. George W. Brown, Jr., National Association of Congressional Christian Churches; Chaplain (Col) Charles L. Burgreen, USA (Ret), Office of the Bishop for the Armed Forces, Episcopal Church; The Rev. Robert Fisher, Church of God; The Rev. Norman G. Folkers, General Commission on Chaplains and Armed Forces Personnel; The Rev. T. E. Gannon, The Assemblies of God; Dr. W. O. H. Garman, Associated Gospel Churches; Chaplain (COL) William Goldie, USA (Ret), General Association of Regular Baptist Churches; Col. W. R. H. Goodier, The Salvation Army; The Rev. Harold E. Haines, American Council of Christian Churches; Dr. Robert B. Harriman, The Presbyterian Council for Chaplains and Military Personnel; Dr. James O. Henry, Independent Fundamental Churches of America; The Rt. Rev. Clarence E. Hobgood, Bishop for the Armed Forces, Episcopal Church; Chaplain (COL) Gordon Hutchins, USA, (Ret) American Baptist Churches USA; Dr. Cecil B. Knight, Church of God; The Rev. Gerald E. Kuhn, Lutheran Church-Missouri Synod; Dr. William E. Kuhnle, General Association of Regular Baptist Churches; Rabbi Aryeh Lev, National Jewish Welfare Board; Mr. Robert W. Mojonnier, Plymouth Brethren; Chaplain, Col, Ralph R. Monsen, USAF (Ret), Conservative Baptist Association of America; The Most Rev. William J. Moran, Military Ordinariate, Roman Catholic Church; Dr. William R. Mouer, International Church of the Foursquare Gospel; Dr. William J. Reiss, Lutheran Council in the U.S.A.; Mr. Floyd V. Robertson, National Association of Evangelicals; Chaplain Jearl C. Smith, USAF (Ret), American Baptist Association; The Rev. Edward I. Swanson, General Commission on Chaplains and Armed Forces Personnel; The Rev. Fr. John Tavlarides, Orthodox Church; Dr. Robert W. Tindall, Christian Church (Disciples of Christ); Chaplain Charles F. Wills, American Baptist Churches U.S.A.

BOOKS

Whatever Became of Sin? by Karl Menninger. Hawthorn Books, Inc. 1973. 242 pp. $7.95, hardback

The eminent psychologist has written a perceptive and affirmative book offering some hope for those who want to resist the moral erosion of society. He says, "If we had something to do with getting things wrong, then the powers that produce wrong are not wholly beyond us." There is quiet encouragement here for those who will listen to a wise, perceptive observer of modern man and his society. **ARA**

I'll Quit Tomorrow, by Vernon and Johnson, Harper & Row, 1973, 168 pp. $5.95.

Unless treatment is obtained, alcoholism (problem drinking) is a fatal disease decreasing average life expectancy by at least twelve years. Unlike most diseases, the existence of the ailment is almost continually denied, at first by both the problem drinker and family, and often to the fatal end by the alcoholic. With help and therapy the alcoholic can recover and be rehabilitated, but rarely without the persons close to him/her understanding the

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PHOTO CREDITS

Page 12, Margaret DeBolt; page 38, Yale University Art Gallery, Gift of T. Dwight Partridge; page 48, U.S. Army Reserve; pages 55, 56, The United Nations; page 57, George Duncan Campbell.

problem and taking the initiative. Claiming a record of 70% recoveries in the Minneapolis-based Johnson Institute, the clergyman author-director describes the methods of restoring the ego-strength of the alcoholic as the main road to recovery. The last 55 pages (Appendices) contain details of phases of treatment, a group therapy handbook, questionnaires and other exceptionally valuable descriptive and "how to" materials. **Herman J. Kregel**

Uppers and Downers, edited by David E. Smith and Donald R. Wesson, Prentice Hall, 1973, 152 pp., $6.95.

The founder and director of San Francisco's famous Haight-Ashbury Free Medical Clinic cooperates with his former chief psychiatrist to provide an understanding of the who and how and why of abuse of the more commonly used comfort producing chemicals. A collection of ten papers, lectures, reprints and special chapters by authorities on treatment and use, plus a closing chapter on "The Ethics of Addiction" by Dr. T. S. Szasz, make this a worthwhile addition to the spate of books already all but flooding the market.

Herman J. Kregel

The Psychology of Religion by Wayne E. Oates. Word Books. 1973. 282 pp. $7.95. Cloth.

From the pen of one of the most articulate exponents of pastoral care comes an up-to-date and timely treatise on the psychology of religion.

Dr. Oates interprets contemporary emphasis on non-verbal communication, dreams, magic, glossolalia, demonology, witchcraft and exorcism using the resources of the many different schools of psychology.

In Chapter 7 entitled, "The Expansion of Consciousness" he discusses psychedelic drugs, interest in Eastern mysticism, liberation movements, the human potential movement, psychoanalysis and the yearning for utopia. Dr. Oates is a shrewd observer of the contemporary scene.

James R. Scobey

Meeting the Living God, by William J. O'Malley, S.J. Paulist Press. 1973.

Here is a handbook, guidebook and sourcebook which illustrates *how* modern man may meet the transcendent God. Although the intended audience of the book is the young American, especially the high school student, the content goes far beyond and is pertinent to both college students and graduates. O'Malley, moreover, while writing for Roman Catholic students, does not limit himself to parochial and catechetical concerns; his insights are relevant to young Americans — whatever religious background they may possess or lack.

The root assertion of the book is that we "know not as the Greeks wished to know — with the clarity and certainty that comes from clear argument, sharply defined terms and unmistakable reasoning." Rather, we know as the

Hebrews wished to know — with the reliability that comes from meeting and communing; to know the "other" is to commune with the "other." Knowing God, then, is meeting him. Knowledge is not simply an affair of the intelligence; it is an affair of the heart, of experience, of faith and love. If one would meet the living God, he must first dare to believe that God *is*. The matter of one's *own* personal faith in God, has to be based on his own search and experience, not on someone else's.

In *Meeting the Living God* O'Malley begins with "pre-theological" concepts and concerns which touch three of the cornerstones of human existence: personal identity, responsibility and growth. Chapters 4, "The Plastic Paradise," 5, "The Aquarian Paradise," and 6, "The Un-Paradise" contain one of the best descriptions and diagnoses of the contemporary American scene now available. The thoughtful reader will hear himself whispering, "Yes, that's the way it is in my world!" In a thought-provoking chapter 8, both "the tyranny of logic" and "the abdication of logic" are shown to be highly visible postures, one of which many of us assume today. O'Malley calls the former the "robot" approach to existence; the latter he calls the "ape" approach. Both, though widely practiced, are unsuitable postures for a meaningful vision of life, for both neglect faith which is "a calculated risk." Only in the last section of his book does O'Malley treat theology qua theology, namely the Christian categories of God, prayer, Jesus Christ and sonship.

Throughout the book, the theme, "Either God exists or he doesn't; if he does exist, the only way really to know him is to meet him," recurs and serves the reader like a sign pointing ahead and demanding that one decide for himself the reality of God. This characterizes O'Malley's style — his refusal to spoon-feed the reader — along with his painful honesty and searching truthfulness.

Here is a book designed to be used, to be experienced by an individual or group wishing to grow in the grace and knowledge of God. The chaplain who does not uncritically *assume* either the existence of God, or his parishioners' knowledge of God, will find *Meeting the Living God* informative, appropriate and downright exciting. **Joseph E. Galle, III**

First Down, Lifetime to Go, by Roger Staubach with Sam Blair and Bob St. John. Word Books, Waco, Texas. 1974. 304 pp. $8.95.

An autobiography with football as the focal point. Using an interesting and effective technique the author and his collaborators intersperse the first person narrative with many quotes from family, friends and teammates. In the narrative, Roger Staubach emerges as a person who has a strong sense of humor, is fiercely competitive, loves to play football and always plays to win, and who has a deep affection for family and friends. The heart of the

book, however, is his clear attempt to relate all of his life to his Christian commitment. Sometimes he succeeds and sometimes he fails but his story will inspire others to seek that which is most important in life.

Donald F. Landwer

Something More — In Search of a Deeper Faith by Catherine Marshall. McGraw Hill, New York. 1974. 316 pp. $6.95.

The author explores the relationship of God to many areas of life, using personal, family and other experiences to illustrate her conclusions. A major topic is the problem of evil, particularly as it relates to illness, with praise to God proposed as a basic life style. Mrs. Marshall gives evidence of the firmness of faith she has discovered after much struggle. The book will need to be read with an exploratory approach to test several of her assumptions which may be significantly different from those of the reader.

Donald F. Landwer

Love My Children, by Rose Butler Browne and James W. English. David C. Cook. 1974. 250 pp. $1.95 paper.

This is the story of a very remarkable educator and humanitarian. Dr. Rose Butler Browne has done an incredible number of things and has done them with great skill. She had the motivation and competence to be the first black woman to earn a doctorate at Harvard University. On that foundation she built a lifetime of service to her own people and to the larger community in which she lived. This is another of those lesser known stories which ought to be widely read and assimilated by the whole of American society. **ARA**

Good News for Modern Man, Today's English Version, New Testament in Color, American Bible Society, New York, N.Y., 1974; 429 pages, $2.50, soft cover; $4, hard cover.

Since it is such a vast undertaking, the publication of a new Bible is a major event. Deservedly foremost among American Bible publishers for many years, the American Bible Society has done it again with this new edition of its famous Good News for Modern Man. It now offers Dr. Robert Bratcher's best-selling translation in a beautifully illustrated edition at an unheard of price. Containing 200 specially commissioned photographs in full color, this large ($7\frac{7}{8}$ x $10\frac{5}{8}$) book is indeed "handsomely and spaciously designed." There is much open space around the photos, and the large type has been spaced widely for easy reading. It will make a handsome gift to be cherished and read with delight by young and old alike. The first edition has already sold out and another is in preparation; if the response given it in this reviewer's parish church is any indication, ABS will be hard-pressed to supply the demand. **EIS**

CONTRIBUTORS

Chaplain, Col, George H. Bause, USAF, is a recent graduate of the Air War College, now serving at Williams AFB, Arizona.

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U. S. POSTAL SERVICE

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION

(Act of August 12, 1970: Section 3685, Title 39, United States Code)

SEE INSTRUCTIONS ON PAGE 2 (REVERSE)

1. TITLE OF PUBLICATION: THE CHAPLAIN

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PUBLISHER *(Name and address)*: The General Commission on Chaplains and Armed Forces Personnel
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PS Form 3526 July 1971

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